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AMERICA

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Chronicle

Home News.—President Coolidge's veto of the Postal Salary Increase bill was upheld in the Senate by the narrow margin of one vote. A two-third vote is required

Postal Veto Upheld

to pass a bill over the presidential veto; the Senate tally was 55 to override the veto and 29 to sustain it. The decision was in doubt until the roll-call was actually finished; prior to the vote there was every indication that the Senate would follow the action of the House and reject the veto. The result is regarded as a decisive victory for the Administration. During the last session the Senate passed the bill by the overwhelming majority of 73 to 3, and the action of the President in vetoing the bill was considered almost suicidal. However, his action was evidently approved by the country at large and has now confirmation in the Senate in the first real test of strength since the election. The alternative measures, providing increased postal rates to finance the salary increase, that have been the subject of such intense discussion during the past few weeks, appear now to be definitely dropped since the veto has been sustained.

After disposing of the Postal Salary Increase bill, the Senate made an effort to put an end to the long dispute

that has been carried on in regard to the Muscle Shoals

Progress in Regard to Muscle Shoals

property. A first step to solve the wrangle was the vote taken to substitute the Underwood Leasing bill for the Norris Government Operation bill. This resulted in a 48-37 victory for the Underwood measure. By the terms of this bill the President is granted power, until September 1, to lease Muscle Shoals property to a private corporation; should there be no suitable offer made before that date, he is to evolve a plan for Federal operation. As originally presented, the Underwood bill authorized the Secretary of War to lease the property; but an amendment, accepted by Senator Underwood, transferred this power to the President. Though introduced by a Democratic member, the bill has been approved by the President and has received the support of the Administration senators.

With the presentation to the Senate by the Appropriations Committee of the Naval Appropriation bill carrying \$289,000,000 for the coming fiscal year, the question of

Modernization of Battleships

navy preparedness again flared into prominence. A report accompanying the bill definitely contradicts the repeated statements that the United States has fallen below the ratio adopted at the Washington Conference; it states that "no one can say that as to capital ships the ratio 5-5-3 does not prevail." It concedes, however, that our navy is at a disadvantage in aircraft carriers and that there is some inferiority as to lighter cruisers and other auxiliaries. The greatest interest in naval affairs centered on the proposed changes in regard to the modernization of capital battleships and the elevation of their guns. No specific provision for gun elevation has been made in the appropriation measure. Although this project was approved by the Harding Administration, action was deferred pending a decision as to whether or not the changes would be in violation of the naval limitation treaty. Representative Britten, who has been the champion of the modernization proposals, obtained a unanimous resolution of the House Committee to seek information from the President as to the protests made by foreign Governments against the gun elevation. Previously, no details on this matter had been supplied by the Administration. Secretary Hughes answered the request made for "specific information as to the opinions of foreign Governments in connection with the modernization of

capital ships by increasing the elevation and range of turret guns." He stated that Great Britain, through a series of communications, made it clear that that Government held that "an increase in the elevation of turret guns is not permissible under the terms of the naval treaty," and that such action on the part of the United States would lead to considerable competition in naval armaments. Concerning Japan, he declared that that Government did not regard the proposed changes as violations of the treaty. He gives, as his own view, the opinion that while the elevation of guns is not contrary to the provisions of the naval treaty, it would provoke competition and thus defeat the efforts made by this country to mitigate the evil of competitive building. Secretary Wilbur, before the House Naval Affairs Committee, declared that President Coolidge was opposed to the modernization projects on the ground that they conflicted with his program of governmental economy. Accordingly, though he admitted the advantages of the proposals, Mr. Wilbur could not, in view of the President's attitude, recommend the necessary appropriations for the purpose. Mr. Britten's bill, therefore, appropriating \$6,500,000 for modernization, has been abandoned.

The resignation of Charles E. Hughes from the office of Secretary of State, which he had filled with such distinction since the beginning of President Harding's administration was entirely unexpected. There had been rumors of his resignation, but they had been met with repeated denials. The reason given by Mr. Hughes for his resignation, which becomes effective March 4, is that he desires to return to private life after his twenty years of public service. Great surprise was manifested at the immediate appointment of Frank B. Kellogg, now Ambassador to Great Britain, as Secretary Hughes' successor. Upon the retirement of Joseph McKenna, for twenty-seven years a member of the Supreme Court, Harlan F. Stone, who has held the post of Attorney-General for the past nine months, was appointed to the Supreme Court, and Charles B. Warren, former Ambassador to Mexico, was named as Attorney-General.

Czechoslovakia.—High prices rather increase instead of going down. The bad results of the madly partisan "Agricultural Reform" undertaken after the establishment of the Republic begin to manifest themselves in a decrease of home produced foodstuffs. Money for industrial and commercial purposes is very difficult to obtain and the heavy taxes cripple business and discourage enterprise. In the international money market the Czechoslovakian crown has fallen a little

The verdict of a shrewd observer of the development which has led to the present serious situation is this: There has been a fundamental mistake. Instead of making

sound national economy the basis of politics, politics and party politics of the worst kind, too, have been adopted as the basis of national economy. The results are not yet ruinous, but highly disquieting and call for a most speedy redress.

After taking part in the discussion of the budget in its select committee stage the German-Magyar opposition absented itself from Parliament for the time of the discussion in the whole of the two Houses, in order thus to emphasize its grievances. A leading German liberal paper, the *Sudetendeutsche Tageszeitung*, recognizes that it might be more prudent to cooperate and little by little gain what can be gained. The Czech Liberals and Socialists would be only glad of such cooperation and are ready for concessions—but such a policy of one step and then another the Opposition in question deems inconsistent with German feeling and character.

Much better founded has been a similar abstention of the Slovakian Populists, whose 12 men thus brought the number of absentees from the Lower Chamber to 94 out of the total of 285 members. *Národní Listy*, the leading liberal Prague paper, wrote then:

We asked the leader of the Slovakian Populists, why they had joined the German demonstration. He replied: "Because we have been driven to doing so. Nearly 500 Slovaks are in prison for political offenses; among them there are 50 Catholic priests." We argued that it would be better to utter all these grievances in a loud voice from the parliamentary platform than by a silent protest and exit from the House. He retorted: "So far all our interventions, interpellations, resolutions and declarations have been useless"

Later Mgr. Hlinka, the leader of the Slovakian Populists, published in three articles in the Prague *Cech* of November 26-28, 1924, what he would have said in Parliament. It is a long line of very real grievances, especially the fact that the administration of Church property continues to be withheld from the Apostolic Administrator of Trnava, to the ruin of the diocesan seminary and churches and presbyteries; the unspeakably mean libels against the Catholic Church in Slovakia by an obscure individual Dimitrijovic whom the Slovaks have reasons to believe is in the pay of the Government; the many flagrant injustices and discriminating anti-Catholic behavior of the department of education in the case of Slovak secondary teachers or text books written by them; the misery in which are left former teachers of Catholic schools entitled to a Government pension; the anti-Catholic conduct of many individual teachers in Government schools; the 500 trials for political offenses, among them about fifty legal proceedings against Catholic priests.

When Mgr. Hlinka celebrated his sixtieth birthday, the press of all parties paid him a tribute and regretted that he is in the Opposition; but the situation being what it is now, he cannot do anything else. Only the general election, which even leading politicians of different parties

The Situation in Slovakia

Administration Changes

High Prices

Mgr. Hlinka and the Church

openly predict for the spring of 1925, can bring about a change in the groups and their politics and mutual attitude. From the material point of view the Republic does very much for Slovakia, but even for the economic consolidation of that part of the country an agreement of the present coalition parties with the Slovakian Populists and the cooperation of all is urgently necessary.

Germany.—After long and futile attempts to form a Cabinet Dr. Marx was forced on January 9 to return to President Ebert, his commission for this work. He was

**Political
Deadlock**

blocked in his efforts, at every turn, by Foreign Minister Stresemann. The task that Chancellor Marx had set himself was to construct a Government that would not be dominated by the Nationalists and Stresemann's People's party. But from the first he had not failed to foresee his failure and apprised the President of the futility of attempting to break the hopeless deadlock existing between the Centrists, Socialists and Democrats on the one side, and the Nationalists and People's party bitterly pitted against them on the other. These two groups represent the more liberal as opposed to the reactionary elements in Germany, the republicans as opposed to the monarchist groups. The evil genius of Germany at the present day is Foreign Minister Stresemann. The Liberal party leaders openly charge him with the responsibility for the wreckage of German politics and the destruction of Chancellor Marx's conciliatory diplomacy aimed at creating a competent Cabinet that might effectively deal with the critical domestic and foreign situation. They assert that his alleged treachery to Dr. Marx was the outgrowth of jealousy over the Chancellor's success in office and display of diplomatic skill at the London Conference, and also because the Foreign Minister is determined to eliminate Dr. Marx as a Presidential possibility. The Centrists have further suffered a loss of prestige in the summary ousting by President Ebert of Dr. Hoefle from his positions as Minister of Posts and Minister for the Occupied Districts. *Der Tag* charges that the Post Office, under his administration, lent large sums of money to the Barmat concerns and also to a timber firm headed by former Chancellor Wirth. The Reichstag almost unanimously adopted a resolution appointing a committee to investigate the charges of corruption.

Ireland.—Something of a political crisis developed in the Free State over the failure of the Dail and the Seanad to agree on two amendments to the Liquor Bill. The

**Liquor Bill
Passed**

Upper House, which contains many prohibition adherents, insisted on amendments providing for structural alterations on premises where "mixed trading," that is, the sale of both liquor and other goods, is permitted and for the closing of all public houses on St. Patrick's Day. The Dail refused to accept these changes and a bitter quarrel ensued. No provision is made in the Free State constitution for solving a dispute between the two Houses;

it seemed likely that the Liquor Bill would be held back for at least nine months, or that a popular referendum on the matter would have to be made. A joint conference of members from both Houses was arranged, however, and a compromise reached by which the Dail agreed to the closing on St. Patrick's Day and the Senate dropped the amendment for structural separation. The bill was then accepted by both bodies and became an Act. While the Liquor Bill may check the growing use of methylated spirits as an intoxicant, and may lessen the potent evil, it is not regarded as a comprehensive reform of the liquor traffic, one of the great problems of Ireland.

The amalgamation of the Free State railways has been nearly completed. The "big four" railways have been already merged and provision has been made to receive twenty-two other roads, all of which are within the Free State territory.

**Railway
Merger**

On January 1, 1925, the new system began operation as "The Great Southern Railway Company." It is confidently expected that through the amalgamation there will be a revision and reduction of rates, a greater economy in management, and an increased efficiency. A subsidiary question to that of amalgamation was debated in the Seanad during the latter part of December. On the second reading of the Railway Directorate Bill it was objected that, according to the terms of the bill, one of the strongest railway companies of England, the London, Midland and Scottish Co., would be allowed to nominate a member to the Board of Directors of the United Railways of Ireland. The L. M. and S. Co., in consideration of £20,000, had been granted certain rights on the Dublin and South-Eastern Railways Company, one of the amalgamated roads; accordingly, it was sought to transmute the directorship on this line to a directorship on all the lines in Ireland. Despite the suspicion of the clause expressed by some members of the Seanad and strenuous opposition, the bill was carried by a large majority.

Considerable speculation has been made concerning the acquisition by the Republicans of the now defunct *Freeman's Journal*. This famous paper has had a checkered

**The Future of
the Freeman's
Journal**

career for nearly 162 years, and has had on its staff some of the greatest figures in late Irish history. On December 12, the property was put in charge of a receiver and the purchase price was reported to be about £40,000. It has long been known that the Republicans have been anxious to begin publication of a daily paper. When the *Freeman* failed, it was rumored that Mr. De Valera's party was making efforts to raise the purchase money; a recent report in the *Manchester Guardian* stated that "according to one account the new proprietors (the Republicans) will enter into possession with the new year," and that "the new editors are said to be Countess Markievicz and Miss MacSwiney." The latest dispatches, however, cast some doubt upon the Republican acquisition of the paper. There seems to be general agreement that the Republicans should have some official press organ.

Italy.—With the advent of the New Year there was ushered into Italy a season of great political excitement which has not yet subsided. With the boycott of Par-

A Political Crisis

liament by the Opposition members and with the growing opposition to Fascism among certain groups of politicians, notably the Liberals and Communists, a series of riots suddenly broke out on January 2 between the Fascists and their enemies. Twenty-two persons were more or less seriously wounded and three were killed as a result. Disturbances occurred in Florence, Peretola, Seto, Fiorentino and other towns of Tuscany in which province Fascism is strongly entrenched. At Arezzo two Masonic lodges were invaded, the offices of an Opposition newspaper were wrecked and one Popular and one Republican club were destroyed. At Leghorn a bomb was thrown into a Fascist parade, but no lives lost. Eight newspapers in Rome, five in Milan, five in Naples, two in Genoa, two in Verona and one in Turin were seized by the Fascist Government for printing the false report of 60,000 Fascists marching upon Rome. The later editions of these papers, however, were allowed to come out with the false report deleted. Other such disturbances occurred in many parts of Italy.

Mussolini, angered by this sudden flaring up of violent opposition against his party, gave vent to his feelings in a fiery and eloquent speech before Parliament which

Mussolini Provoked

was reminiscent of the first exciting days of Fascism. He protested that he would dissipate the present crisis against his party within forty-eight hours. Only force, he exclaimed, could decide between his party and the Opposition. Had he employed, he said, one-hundredth part of the energy in inflaming Fascism he had used in restraining it, not a single enemy of Fascism would be in existence today. In an indirect way he invited charges of impeachment against himself according to the Constitution of the Italian Monarchy, on the part of any member of Parliament who dared do so. Everybody present at this burst of fiery oratory, the galleries, the pressmen and the deputies, wildly cheered the Premier at every pause in his speech.

Mussolini acted immediately. The speech was hardly over when the first measures were under way. An extra legion of Fascist railroad police were straightway mobil-

His Prompt Action

ized in order to protect government property against acts of sabotage, and Prefects throughout Italy were instructed to break up all meetings of a doubtful character and to close their meeting places. The Prefects were likewise empowered to call out the Fascist militia in case of necessity and very severe measures were threatened against any newspaper who would contribute in its columns to any further excitation of the enemies of Fascism. As a result of these measures the violence of the Opposition was almost entirely repressed and the rioting

ceased. To demonstrate their strength, the Fascists paraded in many towns and all of the Premier's party expressed themselves as overjoyed at his return to the really strong measures of former days.

In the meantime, the Premier took strong action also in a politician sense. He expressed his intention of giving his Cabinet a more decided Fascist complexion, and all the officers, in obedience to his desires, placed their portfolios at his disposal. This action brought about the resignation of the liberal ministers Sarrocchi and Casati, whose position in the Cabinet had become delicate after the passage to the Opposition of former Premier Salandra, who some weeks ago joined company with the two other former Premiers, Giolitti and Orlando. With a new Cabinet of thoroughly Fascist make-up, Mussolini's hand was greatly strengthened.

The repression of anti-Fascist demonstrations and activities continued apace. In Florence, Communist, Maximalist, Republican and "Italia Libera" associations were dissolved, their headquarters searched and some of the members imprisoned on the charge of plotting against the State. In all twenty-five clubs in different parts of the country have been closed and twenty-five inimical organizations have been suppressed. About 125 branches of the "Italia Libera" Association have been shut down, 111 suspected revolutionaries arrested, 150 cafés closed and barred and 655 homes searched. The Opposition newspapers are continuing to function, though with the suppression of columns that would be inflammatory against Fascism. At a Cabinet Council, Mussolini made known his intention of asking the King to dissolve the present chamber after the passing of the new electoral law by Parliament. A new election later on would be the result of this measure.

Those Deputies who have refused to participate in Parliament's activities have been called the Aventine Opposition. On Thursday, January 8, they held a meeting

The Aventine Opposition

in which they determined to continue this policy and they approved by acclamation the draft of a manifesto to the Italian people in answer to Premier Mussolini's speech in the Chamber of Deputies mentioned above. It accuses the Government of repressing the free activities of the State, curtailing the freedom of the press, mobilizing armed forces, resorting to acts of violence and so on through an important list. This manifesto received wide publicity and the Fascists made no effort to repress its publication in the Opposition press. The Fascists considered it a very mild protest. It repeated charges that have been made over and over again, they said, and it indicated no really constructive policy or positive and beneficial advice to the nation. It was a bomb that refused to explode. This Aventine Opposition, say the Fascist leaders, must either return to Parliament and work for a constructive policy of the nation or else formulate some distinct accusations against Premier Mussolini.

Normal and Abnormal Impulses

E. BOYD-BARRETT, S.J., M.A. (NAT. U.) PH.D. (LOV.)

IMPULSIVE acts and instinctive acts are exceedingly common, but most difficult to fathom. Instinct is the "biological guardian of our physical life" and is in a sense an organic function. Perhaps it is for this reason that it is hard to understand. It is so bound up with the physical structure of the body, and so much a mere expression therefore, that it is psychologically beyond grasp. In instinctive acts we assert ourselves in accordance with the aim of our psycho-physical structure. Instinct like impulse is "the impact of self against that which is perceived as non-self. It stands for the supremacy of the egoistic reflex." (Stekel). Instinctive acts are teleological, without being deliberate. They are effective strivings, although unprovoked by external stimuli. They are the outcome of hereditary neurological mechanisms. They are perfectible and capable of being "denatured." Like the impulses their purpose can be thwarted, and they can degenerate into abnormality—as in *negativism*.

The impulse appears suddenly, and is full of energy and heat. It is an epiphenomenon of emotion. It is attributable to "something within us," and is at times difficult or impossible to control. It is a psychic seizure or attack, and in its wake come clouds that dim consciousness. We "let ourselves go" when we obey it, and afterwards admit that we acted hastily, under stress of feeling. For the moment reason is overwhelmed by some affect, and deliberate control is wanting. There is a moment of blankness, and the act is over. Sub-conscious motives were at play and asserted themselves. The "other self" prevailed.

When we analyze an impulse act we can discover at least four elements. (1) The drive, (the energy). (2) The direction of the drive. (3) The physical, motorial act. (4) The element of consciousness, by which we were aware of the urge or impulse. The first two elements make up what is properly called an impulse, the vital energy with its direction. Consciousness does not necessarily belong to impulse. Without being aware of it we may act impulsively. Rev. Dr. Moore ("Dynamic Psychology" p. 140) is hardly correct when he says, "the term impulse applies more properly to this consciousness of a tendency to action." However, he supplies, further on, a useful working definition of impulse, as "a tendency that we experience, in the presence of an actual opportunity, to make use of any one of our human abilities." Dr. Moore is hardly to be followed when he describes *instincts* as "merely groups of impulses or

desires to which popular parlance has given names." In instinct there is something over and above impulse. There is a hereditary or inherent neurological mechanism which gives a definite, biological direction or "form" to the impulse, so that it serves as an organic function. A child has the ability to suck. If it sucks its finger it is "the using of a human ability in presence of an actual opportunity," an impulsive act, but not an instinctive act. The instinctive act is the sucking of the mother's paps, the fulfilling of a biological function in virtue of an inherent tendency. There is then in instinctive acts, something more than is in impulsive acts, and instinct is not "a mere group of impulses."

The impulsive act is the breaking into activity of vital energy. Before it takes place the inhibition, whether voluntary or purely functional, weakens to such an extent that the act is no longer prevented or restrained. Of the ultimate nature of this vital energy or life force we are ignorant. It is the *élan vital* of Bergson and the *libido* of Freud. Freud conceives life as "a continual craving for Euphoria," and when he found that this craving led inevitably to "conflicts with reality," he thought the discovery was very stupendous! Scholasticism has long since emphasized man's necessary yearning for and tendency towards happiness. The *bonum*, and man's striving for it are the central fact of Scholastic ethics—the *bonum sensibile* (the satisfaction of the senses) was, however, carefully distinguished from the *bonum intellectuale* (the satisfaction of the mind and soul). Freud sees no essential distinction and for him the *bonum sensibile* is all-important. Hence he teaches that in impulses, the latent tendency is towards that Euphoria that prevailed in egoistic, egocentric infantile days, the golden age of infancy. And hence he harks back to his principle of regression in every difficulty. The patient in his "wanderlust," for instance is trying, according to Freud, to steal back to his mother's bosom. And so on.

There are various classifications of impulses. There are sensory impulses—as for instance the turning to hear sounds or to see moving objects more distinctly, and intellectual impulses—as for instance the impulse to solve an acrostic. There are impulses founded on the craving for life, for activity, for self-assertion, for knowledge, for food, for sex pleasure, and for social happiness. Instincts too are classified in various ways. Sometimes, as Stekel does, psychologists classify simply and crudely.

The two most important manifestations of the life instinct,

[writes Stekel] are hunger and love. Hunger serves current life, love takes care of future life. Sexual instinct and nutritional instinct are the two basic components of the life urge. All other instincts are reducible to these two fundamental instincts.

The advent of society meant for Stekel the curbing of these instincts, for "being social means giving gratification which may cause unpleasure, or dysphoria to the other members of the social group." It is easy to see that there is no place for true social instincts in the psychology of Freudians. For them the primal reaction and the primal instinct of the primitive man were self assertion of a savage, egoistic kind—the will to power! The primitive man wished to dominate, making the possessions of the other his own, making the other his slave. What proof do Freudians adduce? They point to the constant "egoistic reflex." When we hear of a fire or a train accident, we cry, "I'm glad I was not there." We imitate, in order to make the possession of the other (what he can do) our own. Sexually, we also betray the egoistic standpoint. Hence, Freudians see in every impulse a tendency that would properly belong to a cave man!

Without delaying to deal with this point of view, let us say *en passant*, that no impulses have "moral" quality, they do not spring from man's rational nature, nor from his deliberate will. They are amoral. They are neither morally good nor bad. Secondly, Freudians only treat of sense impulses, which naturally tend towards sense pleasures. They gloss over intellectual impulses, and high esthetic impulses. How would they graft such impulses on the psychology of their cave men? Yet such impulses exist. Thirdly, they read into even sense impulses much that is not, and could not be, in them. Impulses are only *impulses, vital energy sweeping onward*, and not *little devils* dancing with joy at being allowed to glut their passions. The belly is not the brain, nor an impulse a cave-man's stone dagger.

We turn now to a consideration of abnormal impulses. In general they reveal themselves when the individual is in a parathic or neurotic state, and when for a time at least the distinction between reality and fantasy is blurred in his mind. Abnormal impulsiveness, according to Kraepelin, shows itself in squandering, wandering, gambling, collecting (and stealing), and drugging (dipso-mania and narcotomania). Besides we have the multi-form aberrations of the sex instinct, and pyromania, (the impulse to burn). Some of these impulses are centrifugal, some centripetal. In such abnormalities the tendency to repetition is observable, for instance, the washing and rewashing of the hands, or the examining and re-examining of the bolts of a door, to see if it is closed. "It is a characteristic of all parathic impulses," (writes Stekel), "that they represent a craving for repetition." And as we have seen he interprets this craving as a tendency to get back to infantile pleasures; the drive is towards a relieving of the past.

There is a very large number of abnormal symptoms, which are classified in various ways, but which all are

manifestations of impulsiveness. "Obsessional neurosis" is the term which is commonly applied to irrepressible thoughts, fears, and tendencies to act. This class of phenomena is very well known. The impulse to count, (arithmomania); the impulse to steal, (cleptomania); the fear of dirt, (mysophobia); the fear of confined spaces, (claustrophobia); compulsory doubting and questioning, (*folie de doute*); obsessing thoughts of one's own greatness, (megalomania); are but a few of these phenomena.

We do not intend here to describe or analyze these various forms of abnormal impulse, but only to make an effort to elucidate their significance. If we take for instance the case of a man who gets up several times during the night in order to make sure that he has locked the front door, we see in his acts the working of the self (and property) preservation instinct. He denaturalizes what in itself is a perfectly normal act by over-doing it. His conduct and attitude have degenerated. He no longer distinguishes clearly the real from the phantastical. He is carried along by an impulse which has a very strong vital force behind it. What is the source of this disorder of the mind? The man himself is very well aware of the foolishness of his conduct, and of the extravagance of his fear. But the fear is for him a real fear. "Perhaps the door is still open, and I may be robbed." If he yields to the impulse to go downstairs and examine the lock, he gets temporary relief, and for the moment he finds himself fully adjusted to circumstances. If he tries to resist the impulse, he is restless, uneasy, dissatisfied. He cannot by his will control or repress the impulse. He tries to divert his attention to other thoughts and that attempt too fails. He worries, tosses about, wearies himself, and the only stable constant psychical phenomenon, that remains amid the medley of memories, strivings, and thoughts, is the impulse to go downstairs and examine the lock. It is a strong, definite, emotional tendency. He knows his neighbor Brown, who has very valuable property in his home, does not experience this impulse at all. He knows that burglars are less likely to enter his house than Brown's. Such considerations fail to bring relief. Reason and will-power fail to quell his fear. Its origin and forcefulness are to be discovered elsewhere than in consciousness. There is something mysterious and incomprehensible about it. Nothing is clear save its existence and its tyrannical power.

In trying to explain the nature and origin of the obsessional impulse one must be prepared to consider hypotheses of every kind, even those which appear very far-fetched. To explain the matter by saying that there is a "loss of volitional control," or a "lowering of psychical tension," or a "hyper-activity of brain-neuroses" or a "splitting of the personality" is not sufficient. One has to show how an impulse which, within bounds, is normal and healthy, can become excessive, feverish, and irresistible. Whence comes the increase of power in the impulse?

If an electric wire usually carrying 10,000 volts was found to be carrying 1,000,000 volts, one would seek for some point where it tapped some other source of power. One would cut off the excessive voltage by isolating the two wires.

The impulse, of which we have been speaking, may be represented in this way. Its voltage has suddenly (or gradually) increased a thousand fold. From what source has it drawn its surplus power? One is inclined to jump to the conclusion that *it has drawn off its increased voltage from the self-preservation instinct, of which it is an off-shoot*, and that now this impulse (property protection) has behind it all the vital energy and force that stand for self-preservation activity. However, there is another hypothesis which seems to cover the facts better. The increase of (psychic) voltage is due to the drawing off of energy from another source (the reproductive and sex instinct), to which the impulse of property protection does not really belong! But how can this "robbery" of vital energy that belongs to another instinct be accomplished? Well, in this way. The act of getting up and going down to examine the lock on the door, has by mental association, and through the mental mechanism of transformation of meaning (symbolism), gained for the subconscious a sexual significance. It has the value of a fetish. It at once draws tribute from the energy resources

of the reproductive instinct and its voltage increases enormously, a thousand-fold.

What facts are adducible in favor of this strange hypothesis? First of all, the study of sex-perversions, and fetichism, shows that objects and acts of very unexpected kinds can become sex manifestations. Secondly, analysis of the mental state of the obsessed, shows the play of emotions and affects, that characterize the mind when under the influence of sex excitement. Thirdly, very often the impulsive act or irrepressible fear, had its origin in sex experiences, and continues symbolically to express this connection. Lastly, the condition of mind, *vis à vis* of abnormal and irrepressible impulses is obviously a kind of "mixed state," neither under mental nor physical control. It is a state producible alone by the play of heterogeneous instincts.

To put this hypothesis more bluntly. The man who is trying to master an abnormal impulse to steal (cleptomania) or an abnormal impulse to shun confined places (claustrophobia) is fighting in each case against a strong overt impulse having to do with self-preservation, but which at the same time draws much of its force from the procreative urge.

In the papers which follow we shall deal with several of these strange impulses, wanderlust, cleptomania and pyromania, narcotomania, dipsomania and gamble-lust.

Dr. Eliot and Heaven

CONDÉ B. PALLER, LL.D.

"FOR my own part, I have never seen a description of Heaven which was not intolerable," said Dr. Charles W. Eliot, President-Emeritus of Harvard, in the course of an address on "Religion for Modern Youth," recently delivered at Cambridge.

This might be very true, and there is no reason to doubt that the descriptions of Heaven which Dr. Eliot has seen were intolerable to him. It all depends upon what descriptions Dr. Eliot has chanced upon, and what is his idea of Heaven. Of course no description of Heaven ever imagined by man is an adequate description, for St. Paul tells us: "That eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love Him."

Many descriptions of Heaven are purely imaginary. There have been any number of vulgar or popular notions of what Heaven is like, most of them grotesque travesties. The human imagination can play strange pranks and entertain extravagant whimsies. Heaven as a place of "harps and clouds" was once a bit of evangelical grotesquery out of Sunday-school fancies, which still afford jest and ridicule to the skeptical and irreverent. Heaven as some sort of celestial replica of terrestrial pleasures, a

Swedenborgian conception, still holds its own in some quarters as an easy and cozy picture of eternal felicity for those on whom this mundane hebetude of ours still lays a heavy hand; celestial "skittles and beer" await those—once inside the heavenly portals—for whom "skittles and beer" were the chief enjoyments during their sojourn in this terrestrial demesne; streets paved with gold, mansions built of precious stones, thrones of lapis-lazuli, crowns of rubies and diamonds and halos of gold, no doubt echoes of the symbolism of the vision of the Apocalypse, make up the vista of the heavenly Jerusalem for most of those whom evangelical exhortations have stimulated to the aspiration of the better life beyond the bourne of time. But I believe most mortals entertain no very specific imaginary picture of the world to come. They feel instinctively that it is beyond the power of human imagination, and there is wisdom in their abstinence from what is so clearly beyond their faculty.

It is curious that one of the reasons alleged by Dr. Eliot for the "intolerable" elements in any description of Heaven known to him is just the one reason that would most appeal to humanity at large, namely, that Heaven is a place of rest. He calls it "a most formidable idea."

It seems to me a most consoling idea. It has, it is true, only a negative appeal, but it is an appeal that has some sound basis in human nature itself.

A place "where the wicked cease from troubling and the weary are at rest," as the old hymn puts it, is a haven to which most mortals would look forward eagerly. It may be that the wicked have never troubled Dr. Eliot, that the outrageous slings of fortune have not laid their scorpion stings to his back, and that the burdens of life have never bent him to weariness.

If such has been his happy experience, his lot has not been that of his millions of fellow-mortals, and Heaven is a place to be filled, not by the merely happy exceptions to the common lot—it would be a scant population at that—but by the multitudes whose backs have groaned under the fardels of care, and whom the wicked have pursued and tormented in this vale of tears.

Again Dr. Eliot in his exception to Heaven as a place of rest has taken the word rest in an altogether negative and limited sense. In fact, as his context shows, by rest he means idleness. Now rest, as the surcease from toil, struggle and strife, is a boon, a consummation devoutly to be wished. It by no means connotes idleness; it is, after effort and conflict, a very positive refreshment, a gathering up, re-vitalization and recuperation of the flagged and exhausted powers. In this sense Heaven may well be a place of rest, a place where the wearied soul may renew its strength and its life. If the conception of Heaven were limited to an abode of sluggishness and sloth, it would indeed be an intolerable fantasy.

As Dr. Eliot avers that he has never seen any description of Heaven which was not intolerable, we can only conclude that the descriptions he is acquainted with are intolerable. But that all descriptions are intolerable is another matter, and that all descriptions picture Heaven simply as a place of idleness is an assumption without warrant and without knowledge, for there is a great and rich literature which depicts Heaven as the quintessence of all the activities of intellect and will.

Dr. Eliot complains "that heaven would be a place of rest is, for me and for any man and woman who knows what joy in work is, simply intolerable, not to be thought of at all." It would seem, then that Heaven to Dr. Eliot should be a place of work, that work is joy and an end in itself. Now this runs counter to the verdict of the whole human race. Men work for a purpose, for the achievement of something to which work is simply the means. Otherwise a tread-mill would be bliss, for it is work and nothing but work, and the dumb brute who treads the weary round would be in a celestial ecstasy all the time. Men work for a thousand different things, but not for the mere pleasure of working. Men of an active disposition sometimes work because they want to escape ennui; it is not that they simply love work, but they hate idleness. Even these always direct their energies to an end, and the satisfaction of their work lies precisely in

the attainment of the desired end. Take from them the possible satisfaction of achievement, and you commit them to a little hell, like Sisyphus forever rolling up the hill the forever returning stone.

The great human fact is that men never rest satisfied with their achievements, for the obvious reason that every good within their reach is finite and never gives complete satisfaction; in other words, they crave the possession of an infinite good beyond which there is no further seeking. That infinite good is the only good that can absorb and energize all their powers and faculties. The possession of this infinite good by the intellect and the will in all their fullest and highest activities is what the Catholic Church calls Heaven, the beatific vision of God. Catholic philosophy and Catholic theology have described this Heaven as far as it can be set forth in human language, inadequately it is true, but sufficiently to convey to us some apprehension of its sublime and supreme meaning. It is this description of Heaven that has never come within Dr. Eliot's purview, and the lack of the knowledge of which has flung him back upon the banal idea that Heaven is a place of idleness, an idea as empty as the vulgar fancy of "harps and clouds" and "skittles and beer."

The Catholic idea of Heaven, as far as human reason, human imagination and human lore can embody it, has been pictured for us in the supremest poetical work that the flight of human genius has ever achieved, the "*Paradiso*" of Dante, the third part of the "*Divine Comedy*." To wing one's flight through those regions of pure light with the great Florentine is to attune heart, intellect and will to their highest activities. No laggard wing can beat in that intense serene. Heaven is God and God is Pure Act, and every soul within the flaming compass of the Dantean sphere is at the fullest stretch of its powers of intellect and will.

In the Ninth Heaven the poet depicts the intense activity of the celestial spirits under the figure of an indivisible point of light around which at incredible speed wheel circles of fire, ring within ring, the nearest circles revolving with the swiftest motion. The point, whose effulgent beam irradiates the whole Heaven, is the Divine Essence, and the circles of fire the celestial hierarchies ranged in the order of their excellence, which they constantly keep, according to the degree of the intuition of the Divine Essence they enjoy. So also is it with the souls of the beatified. What the poet seeks to convey under this figure is the intense and unceasing activity of those in union with the First Cause in vision. In that depth they see "in one volume clasped of love all that the universe unfolds."

Dante constantly depicts by figure or by illustration drawn from every resource of his myriad imagination the illimitable spiritual energies of the celestial region. The conception of the First Cause as Pure Act and of the union of the soul with Pure Act in vision and love, carries with it the inevitable picture of Heaven as a place of essential activity.

It is needless to point out that Dante's sources, outside of the poetic fashioning of the great structure his genius has wrought for us, are the theologians and philosophers of the Middle Ages.

The astronomical framework of his ten celestial spheres is of course the Ptolmaic theory held in his day. But the heart of his conception is the Catholic teaching of the Beatific Vision. This is essential Heaven, the union of the soul with God, around which he weaves and elaborates his great picture. Light and motion are the etherealized elements which he uses to body forth his sublime conception of this world of supernal vision and activity. The description is, of course, imaginary, but is logically developed from solid foundations in Catholic philosophy and theology.

Dr. Eliot's difficulty may lie deeper than he is aware. It is hard to visualize even in imagination what one does not believe. Heaven is predicated on the belief in God and the immortality of the soul.

It would seem to me that Dr. Eliot's intolerant attitude towards descriptions of Heaven lies not so much in his repugnance to such descriptions as in his aversion to such a place at all. Union of the soul with God, the Supreme and Divine Person, who is infinite truth and goodness, is what Christians call Heaven. Dr. Eliot may or may not believe in some sort of a deity, but there is no evidence that he believes in the God of Christianity. Without the Christian God, there is no Christian Heaven, and to criticize tolerable or intolerable descriptions of a place one neither believes in nor wishes to believe in is much ado about nothing.

The Coming Eclipse

WILLIAM L. HORNSBY

CELESTIAL phenomena are of perennial interest, not seldom attracting the attention and piquing the curiosity of the most casual observer. Such an event will occur on the morning of January 24, when the sun will be totally eclipsed for parts of some of our northern States. The path of totality will begin at sunrise in north-western Minnesota, near the Canadian border, and will run east a little by south, taking in Duluth, then, following the border line between Wisconsin and Michigan, it will sweep across Lake Michigan, the southern peninsula of the State of Michigan, over Saginaw Bay and Lake Huron; the province of Ontario, taking in Hamilton and Toronto; New York State, over Buffalo, Geneva, Ithaca, New York City, Poughkeepsie, and a portion of Connecticut with New Haven. It will then pass, in the same general direction, for a hundred miles or so over the Atlantic, when it changes to a north-easterly course, becoming ever more northerly, until it comes to an end north-west of the Shetland Islands.

It happens that this eclipse is treated at some length in

a recent work, published by the Loyola University Press of Chicago under the title: "The Graphic Construction of Eclipses and Occultations." The author, Rev. William Rigge, S.J., Fellow of the Royal Astronomical Society, England, is the veteran professor of astronomy at Creighton University, Omaha. He has for years been a regular contributor to *Popular Astronomy* and other astronomical reviews, and he shows himself thoroughly familiar with the subject treated in the present work. The book is materially well presented. The clearness and neatness of the diagrams are a credit alike to the scientific accuracy and the painstaking care of the author and to the skilful execution of the printers. The work will be highly useful for advanced classes of astronomy, and will also, no doubt, be welcome to many an amateur who will find pleasure in calculating by an easy and quick method interesting eclipses and occultations. With regard to the coming eclipse, Father Rigge has chosen it as an example of his method and develops the calculation in detail. Three charts represent respectively the beginning, the middle and the end of the eclipse for the United States, with lines showing the times of the phases for every ten minutes, the points on the sun's disk of the first and last contact with the moon, the magnitude of the greatest obscuration, and times of sunrise. The times of these different events for places between the lines can be estimated by the relative distances from the respective lines. The times thus estimated agree quite accurately with the figures given in the *American Ephemeris*, which are obtained by more accurate calculation.

In this eclipse New York, with a corner of Connecticut, and perhaps also of Pennsylvania, will afford the only favorable sites for observation. Further west the sun will be too low for good results, and after leaving New York the path of the eclipse spends itself over the ocean without touching land.

The following table will show at a glance the phases of the eclipse for the principal cities in the path of totality, the times being given in Eastern standard time.

	Beginning	Middle	End	Duration of Totality
Buffalo	7:59	9:07	10:22	1m 48s
Ithaca	8:00	9:10	10:26	1 48
New York	8:00	9:11	10:29	0 30
Poughkeepsie	8:01	9:12	10:30	1 54
New Haven	8:01	9:13	10:32	2 00

Thus we see that the center of the moon's shadow traverses the State of New York in five minutes, taking in some of the principal seats of learning in the State, and also Yale University. Boston is just beyond the path of totality, the obscuration there being 99 per cent. The percentage of obscuration for other cities will be for Syracuse 99, Philadelphia 98, Detroit 98, Cleveland 97, Washington 95, Chicago 95, Cincinnati 91, St. Louis 86.

With favorable weather the phenomenon should present a very beautiful and impressive sight for places in the path of totality. The gradual darkening should be noticeable for twenty or thirty minutes before totality, growing

disconcertingly rapid towards the end of the period, with a weird effect, altogether peculiar and awe-inspiring. The approach of totality may be watched through a smoked or heavily colored glass, until the bright disk of the sun quite disappears behind the occulting moon. At that moment the magnificent spectacle of the chromosphere, with its gorgeous colors, and the corona, with its splendid streamers, should stand out in their glory around the dark circle of the moon, a sight of a lifetime, never to be forgotten. Then also will the stars flash out, Venus, Mercury, Jupiter, in the order named, west of the sun and near the meridian. North of these planets, near the zenith, will be the beautiful steel blue Vega, and near by, the great cross of the Swan, in the Milky Way. But as totality lasts so short a time—thirty seconds for New York City—most persons fortunate enough to be on the path of totality will naturally keep their eyes on the beautiful spectacle of the sun.

After this eclipse, for a period of fifty years, there will be only one other total eclipse visible in the United States. It also will favor New York State almost exclusively, being visible there late in the afternoon.

Astronomers will as usual have many things of interest to study in the eclipse. Professor Campbell has declared that the deflection of light rays from the stars by the sun's force of gravity has been sufficiently established, confirming in that point Einstein's theory. Others, however, are not quite so convinced that the question is settled, and, no doubt, new measurements on that point will be taken in the coming eclipse. The beautiful corona, a halo of pearly light around the sun, throwing out grand streamers millions of miles into space, will also be studied during those precious seconds, as it can be observed only during a total eclipse.

The phenomenon, then, will be one of high scientific interest to astronomers and of great beauty and impressiveness for the ordinary spectator, if the weather only permits.

"Receptacles Called Tabernacles"

FLOYD KEELER

THE name Birmingham conjures up to the mind of the English-speaking Catholic visions of the great Cardinal of the Oratory and his little band of Oxford Converts, who settled there some seventy-odd years ago, the first of the Sons of St. Philip to attempt work in those "Northern Coasts where faithful hearts are few," to quote Newman's well-known hymn. It was by papal brief that Birmingham was chosen as the site of the first English Oratory, and while it, a large and thriving town, was in keeping with the Oratorian tradition for a field, it seemed like an almost hopeless place, for though here was one of the most brilliant minds of England at the time, yet, to quote a current newspaper account, the reporter there "saw John Henry Newman addressing a

mere handful—sometimes perhaps, a couple of hundred—poor people, many of them Irish laborers," or on another occasion when he was delivering one of his most forceful and erudite lectures, there was present "a congregation [which] did not consist of more than forty people, most of whom must have been very ill-educated." Yet Catholicism grew in Birmingham and from Birmingham its influence went throughout England, so that today English Catholicism tells a very different story from what it did at that time. Newman seems to have had no regrets at ministering to these handfuls, feeling that he was laying foundations, and indeed, even in his life-time some of his most successful Catholic work was done right there.

Birmingham has, in another direction, felt the rejuvenating effect of being a center of Catholic teaching, and this has been in the advance of the so called "Catholic" wing of the established Church. St. Agatha's Church, Birmingham, has been prominent in this movement and it has been customary, from time to time, to hold there services of thanksgiving for the blessings received through this fuller teaching and practise of the ancient Faith. The present incumbent, the Rev. G. D. Rosenthal, in announcing such a service for November 27, sent, as has been his custom, an invitation to the Anglican bishop of Birmingham to attend. Former occupants of the See have attended, or at least expressed their friendly feeling towards the services and the movement, but the new bishop, the Rt. Rev. Dr. Barnes, seems to be of a different stripe. His Lordship replied, according to the *Church Times* (the "Anglo-Catholic" paper of England) in terms which leave no question as to his stand in the matter, and taking the singularly impolite method of sending his reply to the public press before a copy of it reached Mr. Rosenthal.

Beginning by declining the invitation the Bishop proceeds to review what he conceives to be the genius of the "Anglo-Catholic Movement" accusing them of "erroneous teaching tending to superstition," specifying the practise of reservation, for purposes other than communicating the sick who are unable to come to church.

I regret to learn that in some churches of this diocese illegal receptacles called tabernacles have been placed. In them the consecrated elements are kept, whereas it is ordered by the rules of our church that those elements should be at once consumed after the communion service.

As Bishop, I deplore the illegality and still more the false doctrine which lies behind it.

He concludes with this remark:

I still hope that the leaders of Anglo-Catholicism will abandon the illegalities and false doctrine by which it is harmed, and join with other parties in the Church of England to spread the spirit of Christ.

To which the clergyman in question makes reply:

It would obviously be unfair to expect us to reply to it in detail on the spur of the moment, especially in view of the fact that any statement we make commits not only ourselves but Anglo-Catholics all over the world.

At the moment it must be sufficient to say that we indignantly

deny the Bishop's statement that our teaching is erroneous and our practise is superstitious. We repudiate his charge that reservation of the Blessed Sacrament is illegal and we do not accept his interpretation of the Prayer Book and Articles. In our view some of the Bishop's statements on these matters betray a singularly uninformed judgment and are unhistorical, untheological and untrue.

Editorially the *Church Times* comments upon this letter:

In the remarkable letter addressed to Father Rosenthal, and printed in another column, the Bishop of Birmingham is "willing to wound and yet afraid to strike." He accuses the Catholic priests in his diocese of erroneous teaching and superstitious practise. . . . Dr. Barnes denounces but he does not threaten. "Receptacles called tabernacles"—here once again the superior sneer—are, he says, illegal. Will he tolerate the continuance of the illegality, or order the tabernacles to be removed? Will he dare? Reservation, he suggests, is of itself illegal. It was specifically sanctioned in Birmingham by Dr. Russell Wakefield. Will Dr. Barnes order its discontinuance? Will he dare? We think not. Willing to wound and yet afraid to strike!

And it goes on to say:

For our part we welcome the publication of the Bishop's indictment, unfair, ill-informed and confused as it is. He invites Catholics to abandon Catholic belief and Catholic practise. He has definitely declared war, even though it be in halting whisper and not in clarion tone. Birmingham now knows exactly where it is, and the whole of Catholic England will stand with Catholic Birmingham in the defense of all that has been won during the last ninety years.

Though they are using "Catholic" to mean High Anglican if we use the term in its ordinary significance, we can echo and make this last statement our own. Anglo-Catholics are thus invited to abandon "Catholic belief and practise" not only in Birmingham but everywhere—in the Philippine Islands for example—and the time will soon come when evidently they must choose their path. Some of us have chosen it already!

Mr. Rosenthal's accusations are strong words for one to use to the bishop whom one has agreed to obey in his ordination pledges. Those of us who have "gone to Rome" are generally accused of having broken our ordination vows, and various uncomplimentary things are said about our lack of moral perceptions. Long ago Newman noted that accusation and disposed of it, but we may observe in passing that when we made those promises it was because we were, to quote them, "fully persuaded" that the bishop to whom we were pledging our allegiance was a real bishop and that he had authority and jurisdiction. When our eyes were opened and we saw more clearly, and so were unable to render him that obedience, we withdrew from pretending to do so, and humbly asked him to take away from us the rights and privileges which he had granted. When an honest man can no longer accept the conditions under which he accepts a favor, he surrenders whatever comes to him through it, even if be a living or life itself. So the question comes to one's mind, Why does not Mr. Rosenthal, who in effect calls the man he professes to obey, a liar and a dolt, why does he not at once repudiate instead of bowing before him while he blackens his scholarship and doubts his veracity?

For us Catholics (we do not need to defend, explain or timidly set forth the term—everybody knows who we are), for us, the solution of the difficulty is exactly where Bishop Barnes places it, in "receptacles called Tabernacles," which however illegal, or useless, in Anglican churches, are the centers around which we draw in worship and from the Living Presence in which we receive our strength and our inspiration. Do we always realize what this means, or does not the very ease of access to the Divine which we ever have there, sometimes cause a lukewarmness of feeling, and a failure fully to appreciate its blessing? This was strikingly brought home to me not long ago. I happened to be in that part of New York City where is located the seminary in which I received my theological training. A garden spot it is in the midst of the soot and grime of what is now far down town, a pool of rest and quiet amid the swirling waters of commerce. It had been sixteen years since I had set foot in the place, more than twenty since I had gone forth from its walls as a graduate. As of old, I opened the big front door and walked the familiar grounds and halls. I visited my old room and I wandered into the magnificent chapel, rich and beautiful in its appointments. I knelt at my old place in the choir in silent prayer for those who are yet groping in the semi-darkness, so well typified by the late afternoon sun falling through the beautiful windows. I gazed up at the altar—no "receptacle called a tabernacle" there, and could just discern the outlines of the familiar white marble statute of the Good Shepherd which looks down from the reredos—but the Good Shepherd Himself was not there!

Two days later I was back at Maryknoll's Preparatory College, where I have the privilege of teaching young aspirants for the Foreign Missions, and again I knelt in a chapel. Ours is but a temporary affair, merely the *foyer* of the chapel which we hope some benefactor is going to make a reality for us before long, our altar is not one of white marble, only plain wood, its ornaments are not of fine beaten brass, but are wood also, no handsome statue adorns the wall, only a red curtain, but upon our altar is a "receptacle called a tabernacle" and it is a real tabernacle, for in it dwells (oh, inutterable condescension!) the Lord of the Universe, and before Him I knelt in humble thanksgiving that He had called me to knowledge and belief in Him. O my friends, who still hesitate, why do you not come to us? Say not that you have a "tabernacle" too. Maybe you have, but no Catholic bishop is going to speak of ours with the sneer that some of your bishops use in speaking of yours. No Catholic bishop calls them illegal, and no Catholic priest dares his bishop to remove them, for the bishop and the priest, like everyone else from the Pope himself to the smallest Catholic child in that great multitude of the Faithful kneels there in devout adoration and therein finds the comfort that his soul desires. Three hundred millions find it thus—come, my friends, where you too may be sure of it!

COMMUNICATIONS

The editors are not responsible for opinions expressed in this department

The Radio Apostolate

To the Editor of AMERICA:

Has anything been done by Catholics to counteract the impressions made upon radio "listeners-in" by the speeches that are broadcast every Sunday by various Protestant organizations?

A few weeks ago I heard, over the radio, that Our Lord never intended to found an Apostolic Church, that the Bible contained all the information needed for salvation, and that, although nine-tenths of the population in a certain part of South America are Catholic, they need to be taught that Christ died for them.

It would be excellent if we Catholics, through some group such as the International Catholic Truth Society, arranged for talks on Catholicism to be sent out over the radio on Sundays and thus gave people a chance to hear the Catholic side of the question occasionally. There is no reason why Protestantism should be allowed to monopolize the air on Sundays. Some work of this kind has been accomplished by Catholics, but nothing to compare with the efforts made by Protestants everywhere.

New York.

ROWLAND FRANCIS CARR.

Again Girls à la Mode

To the Editor of AMERICA:

Miss Ella M. E. Flick seems to take the position that to be a good Catholic girl it is necessary to belong to the flapper type: to violate every known law of modesty in dress, especially on Sunday, and that this painted, powdered and unfeminine girl-man, or man-girl, fills the benches outside the confessional. It is to be hoped right-minded men and women do not share these views.

I belong to a numerically small parish, but the congregation is the largest and most varied of any in this city. Sundays, people come to this church from miles away, and from every point of the compass. During the past eight or ten years I have not seen five painted and powdered flappers so decked out as to make me wish the good priests would adopt the foreign rule and turn them away from the altar-rail when in their impious audacity they insult their God.

The Catholic girl à la mode is as she ought to be. Everywhere you meet her, a modest, well-dressed and feminine woman. She has other ambitions than a desire to be mistaken for what she is not.

Dear Miss Flick, no one can defend those that apparently you champion. The girl that you think you are defending needs no defense.

Baltimore.

E. BARRY.

The Species "Flapper"

To the Editor of AMERICA:

The title given to an article in AMERICA for December 6, "Again Girls à la Mode," will be accepted by your readers as referring to a type less modishly but more popularly to be described as the "Flapper." Might I respectfully take exception to the assertion in that article that "the whole world is ranged against" the young woman in question. As part of that world, sharing its responsibilities and anxieties, many of your readers will find mirrored in the article (indeed that is the excuse for its being written) their own inclination to make a virtue of necessity, to compromise, to tolerate, in fine to accept with many misgivings a situation beyond their control. No, the tendency is not to range the world against the "Flapper." On the contrary, the world is too ready to make excuses for her.

After all, are we not harking back to the old plea for "sowing wild oats" now—more's the pity!—made in behalf of that woman-

hood from which the Mother of God was chosen, that womanhood so instinctively respected by even unregenerate men that to speak of mother, wife, or sister, conjured up ideals of modesty and purity? Let me quote these sentences from the article under consideration:

The world today, teachers, fashion, pleasure, luxury, should all in turn be called to appear at the tribunal of justice in which we try Little Sister. It is a difficult age in which to be young. In otherwise well regulated homes and schools and colleges, the principles which helped men and women through their trying years have been done away with before her young eyes could quite spell out their meaning, or her young ears quite catch their sense. God, free will, conscience, one by one have been taken from her.

There is more than a disquieting implication in these sentences, rather the shadow of a tragedy. Happily, later, at the conclusion of the article, there is a reassuring note. We are told that "the girl à la mode" whom the writer has in mind unfolds her childish story week after week, to her mother and the "good man in the box," who both know "she is just a good little girl in spite of her reckless ways." It is then only one species of the "Flapper" whose cause is espoused by your contributor, not the other type whose "reckless ways" lead to the promiscuous dance hall, to joy rides with strange men, to other still more fatal practises which wring the hearts of good mothers and priests with apprehension lest the mercy of God be strained to the utmost.

Brooklyn, N. Y.

ALFRED YOUNG.

Financial Recompense of Religious Teachers

To the Editor of AMERICA:

There has been of late a decided tendency on the part of Catholic writers to stress the apparently small financial recompense which the teachers in our Catholic schools, Brothers and Sisters, are receiving for their noble and self-sacrificing work. The salary is designated as *ridiculously small*. Such a statement was made even in a most excellent editorial in the issue of AMERICA for January 3.

Far be it from me to belittle the work of our teaching Brothers and Sisters (What could we do without them?), or to minimize their sacrifices, or to detract one iota from their glory; but it seems to me that invariably several very important considerations are overlooked.

First of all, they are Religious, and, even apart from their vow of poverty, they live in community and thus can live much more cheaply than people of the world.

Secondly, most parishes house their Sisters or Brothers, and pay for light, heat, water and telephone. The cost of light, heat, water, telephone and the rent which their furnished house would bring should be added to the salary actually paid them.

Again, nearly everywhere there is a music teacher. She is also furnished with rooms, etc. The income from the teaching of music goes to the Sisters. When everything is thus figured, in my humble judgment, the money or salary directly or indirectly paid them after all does not fall far short of that received by public school teachers.

I think it is a big mistake to stress or foster this idea of underpayment. It is not well to encourage our Religious teachers to too much self-pity. They make big sacrifices, but not, I believe, financial sacrifices. Most of them live very comfortably, and what more do they want? May the day never come in this country when our Religious, individually or as a community, cease to be poor! May the day never come when our clergy cease to be poor!

Wheeling, W. Va.

E. I.

"Everybody Welcome"

To the Editor of AMERICA:

In the issue of AMERICA for December 6, there is an interesting letter from Mr. Wm. F. Markoe, "Everybody Welcome," suggesting the possibility of placarding Catholic churches with that

familiar notice. Unquestionably, Father "Casey" is an enthusiast, as is also Mr. Markoe. Personally I can see no harm in the idea and certainly would not object on the ground that it is "Protestant." However, I rather disapprove of such a glaring poster, if for no other reasons than: (1) It would make the Church appear too commercial; (2) It would always remind one too much of a theater, a bazaar, an auction, or a Coney Island; (3) to an "outsider," it would give the appearance that the Catholic church, too, has many empty pews and is using such a placard as a last resort.

It is all well enough to praise the similar signs of the K. C. huts, used during the World War. However, the K. C. hut was not primarily a place of worship, but rather one of recreation and entertainment.

Particularly apropos was the remark made by Mr. Markoe's non-Catholic friend at his elbow, concerning the "money-changers" at the church doors. Such action in a Catholic church has always been unbecoming, almost like a rather disagreeable placard in itself entitled: "Everybody Pay Up." It is a sore point that Protestants continually ridicule; in fact, so much so, that in many cases they carefully add to their welcome placards: "Seats Free." It is not done in Michigan nor in Pennsylvania, and no less important a person than the late Cardinal Gibbons disaffirmed it in his own diocese in Maryland. It certainly ought not to exist in New York, which is commercial enough in all its other fields of endeavor.

I cannot help but admire a friend of mine, a strong Catholic, who once remarked that he never pays on entering such a church, simply because he does not approve. He insists that he does not care who may notice his apparent neglect, as he does not visit the church for public opinion. Nevertheless, he always gladly contributes the customary sum extra, at the time of the regular offering.

West Chester, Pa.

HAROLD C. LUCKSTONE.

The Refined Ku Kluxers Again

To the Editor of AMERICA:

On a Sunday afternoon forty-five years ago I was walking in Rome toward St. John Lateran's and the street from the Coliseum to St. John's was crowded with people all reciting the Rosary. I asked a man why the people were saying the Rosary in the street. He told me an apostate had during the week just past publicly blasphemed the Mother of God, and the crowds and the whole city of Rome were making reparation.

We went to St. John's and the basilica was thronged by the Romans constantly coming in and passing out. This church, Santa Croce, and St. Mary Major's are at the angles of a triangle, the sides of which are about a mile in length. The people went from St. John's to Santa Croce, where there were repeated benedictions with the relics of the Passion, and then on to St. Mary Major's. Toward evening St. Mary Major's was so packed with people that the vast throng could not kneel and this church easily holds 20,000 people. Hundreds of long wax candles were lighted under the ceiling gilded with the first gold Columbus carried to Europe from America. A very long line of gentlemen, princes and nobles of the city, came from the vestry carrying wax torches and they knelt along the sanctuary rail. Cardinal Chigi put the Blessed Sacrament in a great monstrance on the main altar and the entire 20,000 men and women started to sing in unison the plain chant *Tantum Ergo*, and the words written by St. Thomas Aquinas 600 years ago were never chanted more solemnly. The melody crashed along the arches like the thundering of the sea on the coastwise rocks of Maine. The people were grieved, hurt. If the unfortunate renegade had insulted the Church or the Holy Father, Catholics might have let that pass, because they are used for now nigh 2,000 years to the barking of dogs, but they do not let pass an insult to the Mother of God and men.

When the Cardinal lifted the monstrance with the Sacred Host in benediction a stillness as of death fell upon the people, but as the monstrance touched the altar again a woman's voice, shrill, passionate, rang out victoriously, *Evviva Maria!* A shudder ran through the great multitude. One could hear a quickly caught breath, then the people leaped to their feet as one man, and a roar *Evviva Maria! Evviva!* swept up to the very feet of God as the old walls trembled. Near me was a large group of French seminarians. These lads flung their hats into the air as they shouted frantically *Evviva Maria!* Beyond them were Germans and Austrians in scarlet soutanes, and you could catch their hoarse *Hoch!* above the din as they answered the French and Italian cheers.

But the Irish! The whole Irish College and the Irish of the American College were together there, and your heart should have caught the single yell those fellows sent up to the ears of St. Patrick and St. Brigid, and St. Colmcille who were listening on the battlements of Paradise. There was one wild *Evviva!* quick and clear like the rattle of rifles. Then, because they were Irish, they pulled themselves in with a sob and burst into tears.

This all comes back to me after forty-five years because another blasphemer like the Roman apostate, now dead and judged, broke out on Christmas morning, of all the days in the year, in the Philadelphia *Public Ledger* in a frightful insult to the sacred Mother of God. Of all the sheer, unprovoked malice I have ever read, this is the most hideous. It will not do to attribute the crime to ignorance wholly; it is evident viciousness. The writer of the original article in which the blasphemy appeared added the additional insult of cheap lying to the first affront when she tried to whitewash the foulness. The *Ledger* used to be a good paper, now it is at the level of the *Menace*. It is a Curtis publication like the *Saturday Evening Post* and the *Ladies' Home Journal*, both of which are anti-Catholic.

Philadelphia.

AUSTIN O'MALLEY.

President Cleveland on Matrimony

To the Editor of AMERICA:

In 1890, Grover Cleveland, one of the most courageous Democratic presidents and one of the greatest men who guided the Ship of State in Washington, writing to a friend on the approaching marriage of the latter, said, among other things:

As I look back upon the years that have passed since God, in his infinite goodness, bestowed upon me the best of gifts—a loving and affectionate wife—all else, honor, the opportunity of usefulness, and the esteem of my fellow countrymen, are subordinated in every aspiration of gratitude and thankfulness.

You are not wrong, therefore, when you claim, in the atmosphere of fast-coming bliss which now surrounds you, kinship with one who can testify with unreserved tenderness, to the sanctification which comes to man when heaven-directed love leads the way to marriage [*Italics mine*]. Since this tender theme has made us kinsmen, let me wish for you and the dear one who is to make your life doubly dear to you, all the joy and happiness vouchsafed to man . . . (McElroy, "Grover Cleveland: The Man and the Statesman.")

Here are sentiments which should be read, studied, and then reread by American couples nowadays when they are getting ready to embark on the long voyage over the matrimonial sea. Grover Cleveland's married life was an ideal American one, despite the most venomous propaganda and innuendo that ever beset an American statesman. Although a non-Catholic, Cleveland's ideas on the "sanctification which comes to man" in the marriage state were, and are today, essentially Catholic.

Protestant ministers and justices of the peace might find some salutary thought in studying the great statesman's homily. And young and old American citizens, who are about to take partners for the marriage state, might also use the above sentiments as a lasting guide.

Lowell, Mass.

GEORGE F. O'DWYER.

AMERICA

A - CATHOLIC - REVIEW - OF - THE - WEEK

SATURDAY, JANUARY 17, 1925

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The Child-Labor Amendment

IN the days of yore, before Prohibition had entered upon a troubled and tremulous career in what Walt Whitman was fond of calling "These States," controversy as to the value or demerits of enforced sobriety often waxed far beyond the bounds of temperance. Thus, as many a Catholic clergyman and editor can testify, it was commonly taken for granted by members of the Anti-Saloon League and like-minded reformers, that any American who ranged himself in opposition was an undesirable citizen who beat his wife, starved his children, and went through life displaying a proboscis of repellant outline and fiery hue. Human nature is often distressingly human, and never more so than when it attributes all manner of unlovely qualities to an opponent.

History has a habit of repeating itself, and historians, as Mr. Philip Guedalla reminds us, of repeating one another. If the signs of the times are accurate, it would appear that the country is facing another campaign for another amendment to our long-suffering Constitution, and that the campaign will lack nothing of the elements which made the older movement both picturesque and piquant. The anti-Prohibitionist soon learned to reconcile himself with the picture drawn of him by his reforming brother. Similarly, no doubt, the anti-child-labor-amendment person of today will presently be satisfied to recognize himself in an horrendous fee-fo-fum monster whose chief purpose in life is to condemn all small children—the smaller the better—to work in the metal mines, much after the fashion of those persecutors of the early Christians whose names are recorded in the Roman Martyrology.

For a time he may retort with some indignation when it is suggested that by comparison with himself King Herod was worthy to head an Association for the Pro-

longation of Child-Life. He may even set forth the facts that he is himself a gentleman nearing the golden middle years of life, with a whole quiverful of children growing up about his knees, a member of the St. Vincent de Paul, a patron of the parish school, and interested according to his means, in the neighborhood nursery and playground. In such or in like language, he may resent this likening of himself to Herod and the early persecutors. But not for long. He soon learns to extract a certain amusement from this verbal pelting, reflecting in a charitable manner, that it satisfies the pelter and does him no harm. If soft words butter no parsnips, hard ones break no bones.

The Child-Slave

MOST certainly, no Catholic "favors" child labor, although he may condemn it only with careful reservations. The whole question turns upon what is meant by "child" and what is meant by "labor." But no Catholic, no man of decent feeling, can look with equanimity upon the barbarous spectacle of little children applied to harmful labor at the very period of life when they most sorely need the influence of a gentle, Christian home. Children so mistreated not only fail to obtain the necessary mental training and physical care, but are exposed to evil influences which in most instances utterly negative the best efforts to educate them according to the principles of religion and morality. They are, in truth, children who have been defrauded of their birthright.

Years ago, when treating of the rights and duties of the worker, the great-hearted Pontiff, Leo XIII, did not fail to present to the whole world his plea for the protection of the child. He argued that the rights of the child and the rights of the parent over the child should be respected by all; and he insisted that the child was not the property of the State, to be trained by the State for purely mundane ends, but a creature made in the image and likeness of Almighty God, confided to his parents, to be taught by them and by their agents how best to attain his end both in this life and in the world to come. "And in regard to children," he wrote, "great care should be taken not to place them in workshops and factories until their bodies and minds are sufficiently developed." And he adds the reason. "For just as very rough weather destroys the buds of Spring, so does too early an experience of life's hard toil, blight the young promise of a child's faculties, and render any true education impossible."

What the Pontiff here pleads for, no one would today withhold. But it cannot be denied that in those days, both here and abroad, the child was indeed subjected to "very rough weather." He was found in the mines, he took his place, as did his little sister, in the textile industries, and both boys and girls were employed in large numbers, even at night, in occupations highly dangerous to soul and body. So deeply was the abuse rooted in the industrial system of the country that at the outset of the campaign against child labor some twenty years ago, it

was possible for a perfectly respectable gentleman to write a book printed by a publisher also perfectly respectable, in which the "right" of the tender child to toil for fifty-four hours weekly in a cotton-mill was defended with a wealth of rhetoric and crocodile tears that was quite overpowering. It was but natural that a reaction against this abominable nonsense should set in, and the fight for the rights of the child was conducted with much zeal and intelligence in all the States. Within a generation the worst of the old evils had disappeared, and a public sentiment which would not suffer their reappearance had been established.

These happy effects were produced, chiefly, by activity along three lines. The first was the enactment of laws prohibiting the worst features of the evil, the second the creation of better schools and the passage of improved educational legislation, and the third, the creation of a healthy public opinion against child labor. All this was done by action within the States.

Federal Omnipotence

IT is now proposed to abandon the field on which the issue has been fought with an encouraging measure of success, and to transfer the sphere of influence and power from the respective States to the Federal Government. This will be the inevitable effect of the so called child-labor amendment, by which Congress will be vested with power to regulate and prohibit the labor of all persons under eighteen years of age. It is the belief of this Review that the adoption of this amendment would be a serious mistake.

The amendment means, first of all, the conferring upon Congress of a power which Congress does not at present possess. It is a vast power which, in the opinion of eminent authorities upon the Constitution, not even the respective States themselves enjoy. Certainly, nothing less than a tremendous public evil (in this case, the utter inability of the States to put down child labor) could justify the centralization at Washington of an authority and a power so vast, so far-reaching, so intimately connected with the home and with parental authority. Does this great public evil exist?

It does not. Without going into statistical detail, it is evident that the gainful employment of children is steadily decreasing. Under the goad of compulsory education laws and of laws excluding children from harmful occupations, the number of children able to lead, as far as this evil is in question, a normal life, is increasing.

Good strategy, then, would counsel that the fight be continued along the lines and in the position which have hitherto brought victory. Had half the energy hitherto expended upon the enactment of Federal legislation which the Supreme Court was obliged to reject, on pain of faithlessness to its oath, been devoted to a campaign in certain of the States, child labor would be found even less of an evil than it now is. The proper field in this matter is not

the Federal Government, but the respective States. Child labor is not a national menace, not a national evil. It is a menace and an evil in certain States, and in these States it should be fought and put down.

Power "to regulate and prohibit" is a tremendous power not to be conferred lightly, but only in a crisis of the most serious nature, which can be met adequately by no lesser grant of authority. *Does that crisis exist?* We believe that a calm and judicial examination of child labor in the United States will show that it does not exist. We believe, in view of the disposition throughout the country to extend the requirements of compulsory education, that such a crisis will never exist. And we believe, finally, that centralization of power in the Federal Government has already reached a degree where it threatens to submerge the States, and to destroy the Government established by the Federal Constitution.

We have no disposition to treat this serious question either lightly or litigiously, or to arraign the motives of the men and women supporting the proposed amendment. Nor have we any intention of resenting the slur that all who oppose it are in the pay of corporations wholly intent upon reducing the childhood of the country to slavery. Personalities only serve to draw attention from the vital issues at stake. Let the proposed amendment be examined in the cold light of reason, in the light of our history and constitutional principles, excluding with equal rigidity recrimination and mawkish sentiment.

Gilbert and Talley on Justice

A WORK well known to our simple fathers, "The Pirates of Penzance," by Mr. W. S. Gilbert, gives an excellent picture of the mind both of the policeman and the felon. We are told, in the words of the Sergeant of Police, that it is most distressing to be the agent whereby our erring fellow-creatures are deprived of that liberty so dear to us all. "But," concludes this philosophical Dogberry, "we should have thought of that before we joined the force." For, he assures us:

When a felon's not engaged in his employments,
Or maturing his felonious little plans,
His capacity for innocent enjoyments,
Is just as great as any other man's.

All this may have been true in mid-Victorian England, where at all times they managed these things better, but it is not true of the city of New York, nor, probably, is it true of any large American city. With us, our police disregard their private sentiments and labor bravely. They cast down the nets by day and by night, to draw up many a curious specimen of wholly illegal fish, and at that point the difficulty begins. The police are willing to capture, but citizens are unwilling to serve as jurors, and juries are unwilling to convict; and when by some mischance a felon is convicted the warden of his penitentiary hastens to sooth him with radios and moving-pictures, and the parole board leaves nothing undone to shorten his stay as a non-paying guest of the State. With Mr. Gilbert's Ser-

geant of Police, we feel that it is truly distressing to be the agents whereby any fellow creature is deprived of that liberty which, before the advent of the Eighteenth Amendment, was guaranteed in all respects by the Constitution of the United States. Hence, realizing that the felon's capacity for enjoyment is as great as our own, who with Hamlet are at least indifferent honest, we take care that our criminals have many a source of enjoyment from which the wholly honest citizen is completely debarred. Or, as the Hon. Alfred J. Talley of New York, expressed the matter in an address in his court on January 7:

Thirty-eight out of sixty men asking to be excused from jury service! If I excused you men who are seeking to avoid your duty as citizens, I should have to close this court for the rest of the month. . . .

It is said that the crook does not receive adequate punishment. That is not true as far as I am concerned. Because convicted crooks are not kept in prison for the full term imposed by the judges is not the fault of the court. The fault lies with the State Parole Commission. The crook has no fear of the law for two reasons: first, he knows the tendency of the average juror not to convict, and, second, he knows that he will have a better time in Sing Sing than he has outside of prison.

But what would this hanging Jeffreys of a Judge Talley have? Does he still doddle in the twilight of those

days when there was a dim sort of juridical notion that there was such a thing as justice, that justice could be outraged, and that the due order disturbed by the criminal's conduct could be restored in some degree by punishment inflicted upon the criminal? It is quite evident that he still clings to this medieval notion. Let him awaken to two facts. First, according to many authorities, this is the twentieth century. Second, the purpose of current criminology is to weave a legal net with meshes large enough to allow the escape of the hugest of odd fishes which may chance to become entangled therein.

It is difficult to establish hanging juries when the philosophy of the day places the difference between right and wrong in the difference between being found out and not being found out. But, as Judge Talley himself has ably said on many public occasions, the attempt to make men good by legal enactment and to reform them, when gone wrong, by statute law, is as idle as whistling down the wind. The courts, nobly endeavoring to enforce our laws, can do much for the common good, but nothing can establish peace and order in the community as securely as the influence of religion. And for that we must begin in the school.

Literature

The Vindication of Compton Mackenzie

THIS stately and thorny world offers few pleasures to be enjoyed with so little of the condiment of regret as witnessing an accused person vindicate himself. Think of Richelieu at his court, or Newman busy with *Macmillan's Magazine*! And naturally it is the second of these illustrious Princes who comes to mind now that Mr. Mackenzie's exhaustive Anglo-Catholic trilogy has come to a triumphant end. "The Altar Steps" made way gently for "The Parson's Progress," which in turn was capped by the impressive climax of "The Heavenly Ladder." It is the best religious novel that has appeared in England, because it is really the only full-length religious novel. That in itself represents a phenomenal achievement—this demand by a story-teller that the oh-very-very-busy modern person should give up enough time to follow the ecclesiastical adventures of a prosaic young parson. But what is more, this modern person may reach the conclusion that here is Mr. Mackenzie's most significant work, notwithstanding "Sinister Street," which Saintsbury honored with a footnote and over which young men of all sorts have stayed awake.

The idea of the trilogy was less complex than the execution. It set out to trace something like a huge contour-map of Anglo-Catholicism, and so to reveal the quaint hills, valleys, streams and forests which dot its spiritual territory. Whether or not Anglo-Catholicism is truly worthy of so much attention is a problem which

every reader must settle for himself. Certainly it is one of the petty kingdoms of the religious world, but it occupies a strategic position of unusual importance. Because it dallies with the customs of a Rome which it envies, and because, on the other hand, it preserves so strangely much of the faded decorum of what was once England's chosen religious court, the Anglo-Catholic position creates at least the most interestingly complex of spiritual psychologies.

Ever so much autobiography is scattered over the trilogy's contour-map. Perhaps it is this fact which makes the form of the story so acceptable to me: the old, old adventurous form which people were ready to swear had gone out ages ago. Mark Lidderdale, you see, is very modern as a man, but as a literary figure he belongs with all his heart to the eighteenth century. Then a fictional hero was the Atlas upon whom a story rested; there must be, Smollett was ready to assert, "a principal personage to attract the attention, unite the incidents, unwind the clue of the labyrinth, and at last close the scene, by virtue of his own importance." Verily the principal personage had a job on his hands, sometimes, in those endless old novels. Mark Lidderdale bears up on the whole with distinguished success, and with quite as spare an outfit of romantic heroics as Tom Jones himself. Mark is, to begin with, an astonishingly drab, ordinary person with an almost unregulated addiction to ecclesiastical concerns. The whiff of sermons, you are almost ready to declare,

must have numbed him in the cradle. But there is stuff in him, good, solid, English stuff, of the sort calculated to feed the development of a soul.

But the place where Mark must grow is this world; no little artistically plotted bit of ground where his destiny is to be decided straightway in the grand style, but a moving, spinning, tedious, contrary sum-total of human details. There are vicars with an interest in landscape and curates without such an interest; there are prelates—sometimes too gorgeously humorous, perhaps—who debate studiously the appropriateness of a cope; there are sinners with smelly little crimes; there is even a splendid ragamuffin who must be knocked down. The scene changes with a remarkable mingling of light and shadow, quite as do the souls of men. There are whiffs of fresh Cornwall air, the smoke of strutting industrial suburbs, blows of sea surge; there is much of Italy seen with the irreverence of understanding love.

Any chance passage indicates the shrewd, sophisticated and yet reverent attitude with which the trilogy approaches its mighty adventure in human geography. Of style in the technical sense there is less excellence and urbanity than can be discovered so easily in "Plashers Mead" or "Sinister Street." Nor are the portraits so delicately wrought. The effect here is that of an almost endless series of Hogarthian etchings done with the mingled fidelity to detail and grim caprice which is so characteristic of older English realism. It is hard to believe that any other method could have proved so successful or have led to such interesting results. Although the reader will not always be enthralled, he can hardly fail to sense that he is in contact with a psychologically accurate record. This accuracy has been testified to by the numerous protests which have come from persons who fancied that either they or their friends had unwittingly been sitting for a portrait. The clever skillfulness with which the work has been done is, however, only secondary to the tremendous literary feat involved in gathering the materials. You put down these books with the remark: "There goes one man's life!"

Obviously we may regret that Mr. Mackenzie, having once got his gigantic map safely on the paper, did not bother to erase unnecessary details. There are exotic and needless elevations, declivities which lead nowhere. But on the whole even the details, once the plan has been grasped, serve to vivify and sustain the permanent psychological trend which unifies this story from its first page to the last. How beautifully, for instance, the long passages from the King James Version are woven into "The Parson's Progress" to keep alive the undertone of religious belief and fervor which is ever so much more significant than the human bickering round about! Nor has Mr. Mackenzie ever more subtly used the country to set off the swirl and swoon of the city. And I for one am glad that the women who enter the story are there just as they are, although not one of them brings to Mark

Lidderdale anything but emptiness and turbulence. After all, a certain sensible subconsciousness does tell us that no woman is so ill-employed as a curate's helpmate.

Viewing as we must the vast panorama of religious activity thus enrolled before us, the central interest is nevertheless firmly attached to Mark Lidderdale. One veteran reviewer who narrated her experience with "The Altar Steps" would not keep down the expression of her wrathful dislike of the young man there offered as a hero. Indeed, very little does distinguish him from the kind of person who aroused the righteous scorn of Horace. Let us grant all of that. But in spite of his literalness, his palpable inborn British stubbornness, his Hampden-like relish of a skirmish with authority, and his indifference to ever so many likable things, Mark Lidderdale has the one amazing virtue of honesty. I say amazing because it is so rare. With the aid of table manners, a book of poems, a few cigarettes and a fair education, most people can make themselves such attractive spectacles that even their own inner selves succumb to the charm.

It is not so with Mark. He goes ahead with a kind of Saxon clumsiness, sticking to the big task with the obduracy of a bronzed soldier, and arriving finally, bewildered but not disillusioned, at a *fact*. The man improves as we know him better. There are readers who compare, somewhat facetiously, this trilogy with Dante's Comedy. But it is quite true that "The Parson's Progress" is Mark Lidderdale's *purgatorio*—the process of his release being effected there with a finesse which truly grows on one with constant reading. The final step of his conversion, which brings the long voyage to its safe harbor, is related with the restraint and veracity it deserves. No marvel has come; only peace, only the fruit of toil.

To have finished a work so bright with revelation, so concrete in detail, and so actually a social history, would in itself be a worthy achievement for almost any novelist. But perhaps it will also be not unsalutary to reflect that it would have been impossible without Compton Mackenzie's previous successes. Those who found in "Sinister Street" and " Sylvia Scarlett " only another volume or two of the usual literature of sexual and adolescent morbidity ought now to have little difficulty in seeing that these books were, indeed, the work of an unusually honest psychologist. The big thing about Michael Fane and his Sylvia is, after all, honesty—the resolve not to let a convention be the excuse for a humdrum compromise with their inner integrity. They falter in their ignorance and human weakness, but they do not, like Parson Morse, spend their lives measuring people's noses. They, too, have shed their light upon the modern scene: a light which is probably not the glow by which young girls ought to proceed with their education, but surely a light which can help many to examine a little further into the deep places of the heart where comedy is so often enacted and tragedy prepared.

GEORGE N. SHUSTER.

PRESCIENCE

With grave adoring eyes she watched
Her little Son at play—
So swift and fleet each passing year,
So tall He grew each day.

Though bright the hours in Nazareth
With holy ecstasy,
Yet stark against the sunlit skies
The shadow of a tree.

Against her heart she held the Child
When soft the blue dusk crept,
And sang a gentle slumber-song
Until He sweetly slept;
Then in her loving mother-hands
She laid her face and wept.

AMY POWERS.

REVIEWS

Naples and Southern Italy. By EDWARD HUTTON. New York: The Macmillan Co. \$3.50.

The author of this book is to be congratulated on producing a volume that is both informative and interesting. Apparently he is a veteran traveler who knows how to describe scenes that will hold the attention of the reader. The story centers around Naples and the towns that cluster about it. In dealing with the metropolis of Southern Italy, the writer is a bit severe, but at the same time he does not swerve a jot or tittle from the truth. In speaking of other places he turns his eyes from the sordidness of the town and gives full vent to the description of cathedrals, monasteries and other places of outstanding beauty. The book is profusely illustrated. Some of the scenes are beautifully done in color and all of them are instructive.

J. F.

Fragments From My Diary. By MAXIM GORKY. New York: R. M. McBride and Co. \$3.00.

Maxim Gorky has invaded his notebooks for many of the curious entries which here lie expanded into some thirty short sketches of Russian life and character. Most of them are casual in the way that such sketches are likely to be, some of them so much so that sensitive readers may possibly suspect Gorky of having wrought this work simply for the sake of putting something on the market. This is hardly true, but even if it were, it remains that he probably could not have undertaken anything more familiar to his outlook or more adapted to his chosen manner. These sketches are in every way the consummation of observant vagabondage, of a life lived over a large part of Russia, mostly under the sky, in parks, on the streets, in dingy railway coaches, on oily steamers, among all sorts of people, as often as not, among the lowest, tramps, hallucinated pedlars, deformed peasants, and townsfolk with the queerest proclivities. Death and deformity wind through them like ugly twin fates robbing life of its dignity and emphasizing oddities and frailties which most of us are wont to let pass as incidental or at least to handle in a widely different way. Under the limpid surface of his style M. Gorky betrays not the slightest reaction; he appears simply as a man who, having struck a truce with ignorance, takes death and the attendant sisters of human misery without pause and, as it were, upon the wing. And yet, M. Gorky is at heart humanitarian. He elects to reveal Russia as she is, provoking understanding and sympathy without asking for it. He has the distinction of having shifted the Russian literary viewpoint from the verdurous gloom of Chehov's studios to the open air of the fields. He is carrying on the Russian search for truth with results that are oftentimes boring, oftentimes irredeemable by art.

H. R. M.

Economics of Fatigue and Unrest. By P. SARGANT FLORENCE, Ph.D. New York: Henry Holt and Co. \$4.00.

This book is by far the most important contribution to economic science that has come within the ken of the reviewer for quite a long while. It should be carefully studied by every employer of labor, wherever the larger number of employees renders impossible close personal knowledge and relationship. The first part contains a very lucid and instructive survey of the development of modern capitalistic industry, and the working conditions following in its train. Economic fatigue, that is, everything that renders the human element in the industrial process less efficient and at the same time less satisfied with his condition, thus producing a psychological unrest and making the worker an easy prey to utopian agitators, is fully discussed and intelligently appraised. The bulk of the book shows in detail how every element of economic fatigue spells at the same time a very sensible loss both for the employer and for economic productivity in general. Every possible cause of economic loss, excessive labor turnover, absence and tardiness of workers, deficiency of output on account of the hours or environment of work, industrial accidents, ill health, together with the remedies hitherto suggested and tried out, all this is illustrated by a great wealth of statistical material. For a book of this kind, it is unusually well written and the frequent comparison of conditions in England with those in the United States renders it specially valuable. On p. 314 there is the curious mistake of translating the German word *Gesinde* by "populace," instead of by "domestic servants" thereby rendering Sorensen's classification unintelligible. Altogether this is a very illuminating book and deserves careful study V. F. G.

The Modern Use of the Bible. By HARRY EMERSON FOSDICK, D.D. New York: The Macmillan Co. \$1.60.

The past twenty years have accustomed the public to attempts on the part of Protestant writers to answer the question of what destructive criticism has really left of their forefathers' rule of faith, and to make the answer constructive and practical. To well-informed and thoughtful Protestants we suspect these lectures delivered to Yale students will offer a solution too facile to be really satisfying. Dr. Fosdick is certainly sincere and serious, and is generally thoughtful within the field of his vision; but a man of his influence, especially when invited to address a body of collegians, might have approached so vital a subject equipped with a thorough personal study of actual sources, instead of relying on apt selections from superficial and even erroneous estimates. His historical summaries are often quite misleading; his contrasts between the Old Testament and the New are shallow to the verge of trifling; and in attempting to deal with the allegorical features of Patristic exegesis he is both out of his element and beyond his depth. But his general method has the virtue of conventionality, since it begins with unstable postulates, deduces from these a purely human growth in religious ideals, measures the worth of its residuum by subjective criteria, and finally rests in a "divinity" inherent in every man and subject to his personal valuation and culture. All this is familiar enough now. Protestant leaders have broken forever with revelation and the supernatural, but their system, true to essence, ends where it began—in an all-sufficient self. The apotheosis has a very ancient prototype that is not pleasant to recall.

W. H. McC.

Insanity and the Criminal. By JOHN C. GOODWIN. New York: George H. Doran and Co. \$3.50.

Mr. Goodwin's contribution to the science of criminology consists in an emphatic statement of his own view that crime is in general reducible to insanity. He takes sides with Prof. Barnes, Darrow and other extremists. He is not content with pointing out the psychical factors that limit and condition responsibility. He

seems determined, with Freud, to show that a crime is nothing more than the external manifestation of a complex in the unconscious. As a psychologist, Mr. Goodwin is superficial and unscientific. He makes no careful or thorough analysis of mental states. His chapters on physiology might well have been omitted. They contain nothing of special value, and show little acquaintance with the subject. His account of the Ronald True case is clear and interesting, and it is to be regretted that he did not make a more generous use of his large experience of criminals. The central weakness of such works as Mr. Goodwin's is the misunderstanding of freedom and responsibility. Blind prejudice makes for the rejection of free will—but when free will is abolished how is responsibility to be explained? It would be more to the point if modern criminologists confined themselves to the study of mental tests and tests of abnormality, so as to be able to demonstrate how far criminals are mentally deficient and how far they are subject to obsessions, perverse impulses and hysterias.

E. B. B.

Bushrangers. By CHARLES J. FINGER. New York: Robert M. McBride and Co. \$3.00.

This book does not admit of easy classification. It is presumably fiction; yet told by Charles J. Finger—whose voyages took him through many lands, o'er many seas, into the hearts of many men—it might easily be fact. Although, according to literary form, "Bushrangers" is a group of tales, it reveals in places the best features of the short-story and the novelette. In subject matter, the book treats of those strange outlaws whose picturesque and very human qualities have purchased for them much of the interest and not a little of the love of more righteous men. The types legally are criminal, but of an odd category or species. The great quality of the book, however, is its style; familiar and dignified at once, warm and bright with color and feeling, fluent and easy and graceful, it literally insinuates itself and its story into one's mind and heart. The locale is all but lived in, the characters are all but speaking, the Australasian air and the fairness of southern seas and skies are even faintly sensed. Paul Honore has enhanced the beauty of the book with twelve or fourteen wood-cuts, some of them very handsome.

L. W. F.

BOOKS AND AUTHORS

Pamphlets.—"Protestant Activities in South America" (Paulist Press), by the Rev. John F. O'Hara, C.S.C., gives some useful information about religion in South America and assigns reasons for the failure of Protestantism. "Defamers of the Church: Their Character" is a strong indictment of those who have profited financially by dealing in untruth and deceiving the ignorant. The Rev. John A. Ryan, S.T.D. in "Social Reforms on Catholic Lines" (Paulist Press) shows the need of private association, of State legislation, and of the influence of the Church for the betterment of social conditions. Three pamphlets have been received from the Catholic Truth Society of London. "Eastern Catholics" by W. L. Scott, K.C., gives much good information about our co-religionists of the Orient. The title of "St. Anthony: A Saint of Miracles" explains its own content. Mrs. Wilfrid Ward's dialogue on "Marriage" illustrates Catholic teaching and practise on that subject.

Vitalizing Pedagogy.—A handy, serviceable, instructive and inspiring book for Catholic teachers has just appeared under the title of "The Catholic Teacher's Companion," (Benziger, \$2.75), by the Rev. Felix M. Kirsch, O. M. Cap. This handbook was written for the teaching Catholic Sisterhoods, and it leaves untouched none of the departments of pedagogy. Part

one, "The Teacher: Her Character and Calling" is full of inspiration and encouragement and is ensouled with a deeply religious spirit. In the succeeding parts are treated respectively "Moral and Religious Education," "Intellectual Education" and "School Management." This book was not meant to treat in an exhaustive manner the many different aspects of teaching it touches upon, nor does it do so. It was intended to be a working guide and companion for the teaching Catholic Sister, and this it is. It is recommended especially to the young teacher who is in the first years of her arduous but noble and essential task.—Of different scope is the smaller volume "Devices and Diversions for Vitalizing Teaching" (Beckley-Cardy, \$1.20), by Alhambra G. Deming. This book was written chiefly for teachers of the elementary schools. It contains many practical hints and interesting suggestions for facilitating and enlivening instruction in reading, geography, language, arithmetic and history. There is a chapter on the use of the dictionary, another on proverbs, and a final chapter on sentiments for inspiration. Many things here given will prove a help for the more effectual imparting of instruction to the young.

Non-Catholic Literature.—A modern scholar who is not a Catholic sketches the life and writings of a Catholic mystic. "The Lady Julian" (London: Society for Promoting Christian Knowledge, 4s., 6d.), by Robert S. Thouless, M.A., Ph.D., belongs to a series of publications called "English Theologians." Juliana of Norwich was probably a Benedictine nun. She had built herself a little cell close up to the church of St. Julian in Norwich, and it was here that she was favored with those revelations and visions part of which she consigned to writing. One feels in this book a lack of a clear understanding of what mysticism is, so that portions of the sketch suffer from a want of clarity.—An American Churchman, Charles Edward Burrell, D.D., LL.D., has written a book of instruction for Church organization which he calls "Church Leadership." (Dorrance, \$1.75). It is the laudable purpose of Dr. Burrell to increase the efficiency of his denomination by setting down clearly the proper sphere of activity for each of the officers of his church, from the minister to the deaconesses and board of managers.—"Some Simple Thoughts About Our Lord on the Cross" have been gathered together by H. R. L. Sheppard of the Student Christian Movement into a little book called "Two Days Before" (Macmillan, \$1.00). Some nice things are said, but the devotional character of the book is marred by a good deal of loose theology and by some controversy. A book of devotion would do better in not giving space to an attempted refutation of people whose opinions may differ on doctrinal points.

Teaching Young and Old.—Number thirteen of the "Harvard Health Talks" has for its title "Smallpox and Vaccination" (Harvard University Press, \$1.00), by Benjamin White, Ph.D. The small work is full of instructive matter which holds the reader. Especially interesting is the account of Edward Jenner's discovery in 1798 of the beneficent effects of vaccination, which discovery so much resembles those made later by Pascal in cognate branches of work.—John Gieson, Ph.B., M.A., of Marquette University, Wisconsin, has written a "Laboratory Manual for General Biology and Fundamental Embryology" (Bruce Publishing Co.). It deals with plants and animals and is rich in information, instruction, direction and exercise.—Another book can be used with profit by teacher and pupil alike. It speaks of the proper presentation of ideas in writing: "The Essay: How to Study and Write It." (Johnson Publishing Co.) by D. Davis Farrington, M.A. The best of such men as Emerson, Hazlitt, Thoreau, Newman, Stevenson and Chesterton is given here, followed by principles for the study and imitation of these classical authors.—A book for boys, is called "Ten Boys" (Ginn) "who

lived on the road from long ago till now." Jane Andrews is the author. The characters are historical and the summary account given here in story form will teach the youngsters something of the spirit of different ages of the past. Unfortunately, in the chapter "The Story of Roger" old time propaganda is again ventilated and one becomes aware of a musty odor. From this story a defenseless boy would come to the conclusion that in the age of the great discoveries every Spaniard was a monster of cruelty and every English free-booter a brave and pious man.—The first of a series of books, "In Storeland" (Silver, Burdett), is written by Margaret Wells and Mary Cushman. It is an informational industrial reader intended especially for children of the third grade. The authors follow the Everybody family on a shopping tour and give interesting information on things like needles and shirts and socks and shoes.

Textbooks.—The "New Biology" (Allyn and Bacon. \$1.60), by Smallwood, Reveley and Bailey, is a triumph in modern textbook publication. The marvel is that a book of such excellence in paper, print and especially in illustration can be produced at such a moderate price, for there are 704 pages to this work and 659 wonderful illustrations. The usual nonsense about evolution has been happily omitted.—The first volume in a geographical series is entitled "Journeys in Distant Lands" (Silver, Burdett), by Harlan Barrows and Edith Parker. It is well written and beautifully illustrated. Teachers, puzzled to make geography interesting will find here a solution.—Thaddeus Giddings calls his collection of 150 songs "Junior Music" (Ginn. \$1.44). The songs are intended for organized chorus work in schools where part-singing is a general exercise in the music course.—There are three Spanish books published by Allyn and Bacon. The "Spanish Grammar Review" (\$1.20), by Joseph S. Calland, Ph.D., and Roberto Brenes-Mesen, is for the second year of Spanish study. The purpose of "Elementary Spanish Conversation and Composition" (\$1.40), by Aurelio M. Espinosa, Ph.D., is the study of the "fundamental principles of grammar in actual class work through reading, conversation, abundant practical exercises and composition." A smaller book, "Piecitas Españolas Fáciles" (80c), by Ruth L. Henry, contains easy reading exercises for beginners in Spanish.—Published by the same company is a "Second Course in Algebra" (\$1.20), by Edward I. Edgerton, B.S., and Parry A. Carpenter, Ph.B.

The Secret of the Present.—James Harvey Robinson has revised and enlarged his old work of twenty years ago: "History of Western Europe" (Ginn. \$2.80). During the intervening years much progress has been made in the true historical spirit of which this book is a reflection. The work has been revised in a spirit of great fairness. Besides, it has qualities of distinct merit in the clearness of the narrative and in the omission of details not pertinent to the author's end, which is to give the background of modern history. The proper principles of approach to the subject matter are laid down first: fairness of mind and an effort to understand a different age sympathetically. To understand sympathetically is often very difficult. If Mr. Robinson, for instance, had a more sympathetic and consequently truer appreciation of the motives that lay behind the reform movement in the Church which culminated in the person of Hildebrand, he would have understood that the prime motive for the celibacy of the clergy was the striving for an ideal; a secondary motive may well have been economic, i.e., the preservation of the property of the Church. Despite the excellence of the narrative, some inaccuracies appear. In speaking of Alexander VI the author favors the legend of frequent poisonings. Other Borgia legends are repeated too. Then, like Preserved Smith in his "Age of the Reformation," whom Mr. Robinson quotes, but whom he outdoes in fairness, he accepts the tradition about Luther's early agonies of conscience.

Varied Instruction.—"The Yale Course of Home Study" (Yale University Press), offers instruction on many points of American history. It has been prepared by Ralph H. Gabriel and Arthur B. Darling and is based on "The Chronicles of America." Each chapter, after a prefatory note of a few pages, gives the headings of the topics that are developed in the "chronicles," with the reference to volume and chapter. A few parts of these chapters carry an unpleasant tone. In short, subjectivism has not been altogether eliminated and so the objectivity of truth is marred.—Two books give instruction on health. They have the same authors, Maurice A. Bigelow, Ph. D., and Jean Broadhurst, Ph.D. The volumes are called respectively "Health in the Home and Neighborhood" and "Health for Every Day" (Silver Burdett). These books contain information which will help old people as well as young, and they are entertainingly illustrated to clarify the point in question. They are intended for the schools.—Likewise for school use "Lincoln: Addresses and Letters" (Allyn and Bacon. 80c.), has been edited by John M. Avent. The format of these school books published by Allyn and Bacon is exceedingly neat.—The Oxford University Press produces a new edition of "Tennyson," (85c.), in a small book of 144 pages. It is illustrated by a somewhat lengthy introduction and fortified by notes.—From the same press has issued a still smaller volume of "Browning" (45c.), edited by A. L. Irvine.

Fiction.—British literary critics have professed themselves well pleased with "Elaine at the Gates" (Doubleday, Page. \$2.00), by W. B. Maxwell. Perhaps they are not surfeited with the ancient theme of triangles; perhaps they do not appreciate squares and circles. It is true that climax after climax shows the author's skill in arriving at a real conclusion. But the succession of unhappy marriages and divorces prepare for a solution which is no solution at all. There is heart in the people of this story, but no soul.

There are a dozen short stories collected in Richard Washburn Child's volume "Fresh Waters" (Dutton. \$2.00). The characters are varied and frequently charming. The illusion of reality is well conceived and artistically preserved. The plot, however, is the least important element in the tales. The discrepancy between Poe and the moderns grows daily more apparent. In the new style, one incident makes a story.

The leading role in "A White Stone" (Appleton. \$2.00), by Ruth Comfort Mitchell, is not played by the traditionally beautiful girl. Rather, Rejoice Evers is outwardly very unattractive. This has an influence on the story, a wife's long struggle with an invalid husband. The latter part of the narrative does not sustain the interest created by the earlier portion. Incident, plot, and character make this a fairly good book, but not a distinctive one.

After twenty years, George Douglas' grim and tragic novel, "The House with the Green Shutters" (Seltzer. \$2.00), has been republished. Douglas did not live long enough to know either that some critics considered his book epochal or that later they modified somewhat their opinions. The story is a powerfully realistic portrayal of the sordidness, the passion and the tragedy of a little Scotch village; it emphasizes the dourness of the Scotch and forgets their virtues. The conclusion is nauseating in its horror.

Russian literature, as it has been presented in translations, is peculiarly depressing and despairing; it is mostly in the minor key. But there is a lighter vein as shown in "The Enchanted Wanderer" (McBride. \$2.50), by Nicolai Lyeskov. A harmless adventurer tells his life story. As punishment for a childish act which resulted in the death of a monk, he was always in the shadow of death. He meets with most fantastic characters and falls into most prodigious adventures. The narrative is so strange that it must be authentically Russian.

Education

Rendering Teachers' Marks Reliable

PSYCHOLOGICALLY the widespread recognition on the part of educators throughout the country of the conflicting, inaccurate and unreliable character of the present system of measuring educational products has given rise to the feeling of need for some method of remedying the situation disclosed. From that feeling of need the movement for standardized tests, scales and measurements was born. It seeks, in short, to lift the matter of measuring educational products from the uncertain and illusory quagmire of subjective evaluation, and place it upon a clear objective basis where all eyes might read alike.

Just as the engineer in measuring the volume of steam, the electrician in gaging the flow of current, the physicist in calculating the force of gravity, or the architect in measuring the dimensions of a structure, must each have definite objective units by which each measures his respective object, so the educator if he is to replace conjecture with accuracy must have definite objective units by which to measure his educational product. In other words, if education is ever to become an exact science it must devise and utilize such an objective scale. It is true that the difficulty of measuring mental products is, of course, greater than that of measuring physical products. But the necessity of doing so is none the less keen and urgent, and the result is certainly not less profitable.

How then may such a scale be constructed? In other words, how may the measuring of scholastic products be lifted from the subjective to the objective realm with the consequent elimination of variability and inaccuracy? To answer these questions it is again necessary to answer first, what are the sources of error in the present system of marking? That is a subject which lures to lengthy treatment. Suffice it here to indicate briefly but two.

The first is lack of a uniform rule of procedure in determining whether an answer is right or wrong. Thus, for example, in arithmetic some teachers give partial credit for a problem in which the correct principle is used though the answer itself is incorrect. Others call it wholly wrong and deserving of no credit whatsoever. Obviously the two sets of teachers are applying different standards or scales with the consequence that the measurement obtained will not be at all comparable. The second source of error in the present system of marking is due to the unequal value of the questions. Frequently ten questions are given with the assumption that they are equal in value. As a matter of fact, however, they almost always differ in degree of difficulty and consequently in value to be assigned them. The degree of difficulty cannot be determined by the conjecture of teachers, nor in any other *a priori* manner. That can be determined only by the statistical procedure of submitting the questions to a large number of pupils and then noting the frequency with

which each question is missed. The degree of difficulty having thus been determined, the value to be attached to it can be apportioned accordingly.

The attempt to measure the pupil's mastery of a given subject, with questions of unknown relative difficulty and consequently of unknown value—which is so frequently the case—is like trying to measure a board with rulers or units of unknown dimensions. Let us suppose that one ruler is five inches long; another, ten; and another, twenty. To say under such circumstances that a board was five rulers long, would convey no definite concept as to the board's length unless the length of each of the rulers also was stated. To prevent such a condition as this, the Federal Government has standardized all measurements and weights by establishing definite specific units. The units employed are objective and uniform for all. The movement for standardized tests seeks to do for education what was done long ago for physical science.

The work of devising a standardized educational measure is roughly as follows. Let us suppose the test is desired to measure the arithmetic proficiency of a sixth grade class. A survey is first made of the content of such a course in a large number of schools. A score or more of the arithmetic textbooks which are being used most extensively in sixth-grades are examined. Arithmetic content common to a large number of the textbooks, which reflects the general practise of the best schools, and which involves the different arithmetical operations generally taught to sixth-grade pupils is then selected as the subject-matter for the test.

After having thus carefully determined the arithmetical elements common to a large number of representative sixth-grade classes, the difficulty of the various questions is experimentally determined in the manner previously indicated. Values are then proportioned to the various questions. Thus, for example, one question may be found to be worth only two per cent; another, eighteen per cent. Uniform directions for the scoring of the tests are now compiled. An objective test with valid subject matter, with uniform directions for scoring which prevents differences of teachers' judgments as to the right or wrong of an answer, with the degree of difficulty of each question experimentally determined, thus eliminating room for the teachers' subjective evaluation as to how much the answer is worth, has now been constructed.

It yet remains to be standardized. This is effected by submitting the test to a large number, say 100,000 sixth-grade children in school systems throughout the country. The average of the scores of such a number would then constitute the norm or standard for the test. The word "standard" is used in connection with educational tests as indicating not the best performances, but simply the present averages. The standard or norms for the test constitute, as it were, a cross-section of the proficiency of the majority of sixth grade pupils in arithmetic.

By applying such a test to her class the teacher can then

quickly determine whether her class is inferior, equal, or superior to the majority of grade classes throughout the country. Without such a standardized educational measure, it would remain forever a matter of crude conjecture. It could never be determined with even approximate accuracy. A teacher might, for example, be considerably worried because of her belief that her class was very inferior in arithmetic. By the application of the standardized test she might find that her class averaged well above the existing standard. Of course, the reverse might also happen. But the normal individual finds few things more helpful than a knowledge of the actual facts—the situation as it is.

JOHN A. O'BRIEN, PH.D.

Sociology The New Criminal Science

IN an interesting article, published in *Current History* for December, 1924, Dr. Harry E. Barnes, professor of historical sociology at Smith College, writes:

The net result of the application of psychiatry to the problem of criminology has been the entire repudiation and elimination, *once and for all* of the theological and metaphysical interpretation of criminal conduct and responsibility. It has been shown that a criminal act is absolutely determined for the individual on the basis of his biological heredity, his past and present experiences, or both. *There is not the slightest iota* of freedom of choice allowed to either the criminal or the normal citizen in his daily conduct. (Italics inserted.)

Professor Barnes' dogmatic declarations are fairly representative of the trend of criminology and penology in higher circles today. One of the mistakes which they make in their theories on crime is a mistake in logic. They pass from the particular to the universal without warrant. From what is true of some subjects, in some places, and under certain circumstances only, they conclude to what must consequently be true of all subjects, at all times and under any conditions. Physiological abnormalities cause some crime, therefore all crime is due to it. The psychiatrist or alienist discovers that a number of criminals in penal institutions are mentally abnormal, and the theory is ready that they are all so and that *all* crime is due to abnormal mental conditions. In some cases the murderer is not responsible for his act; therefore, no man of sane mind could ever commit murder.

The chief valid criticism of Lombroso's theory, [writes Mr. Barnes] is that it is not an adequate explanation for the entire criminal class . . . it does not account for the large number of relatively perfect physical specimens in our prison population, or for the presence of his classic stigmata among law-abiding citizens.

Very true! Thus the widely-lauded Italian criminologist, Cesare Lombroso, is relegated temporarily to the penumbra. His total eclipse will speedily follow when some other theory passes. Lombroso's universal theory of the criminal type has gone the way of many others precisely because of its deficient logic.

With the modern notion of determination in conduct and the

general acceptance of the view that the act of a criminal is as inevitable as that of a clergyman or a missionary and that the criminal himself is in no way personally responsible for his acts, it readily appears as illogical and unscientific to *punish* a criminal as it would be to punish an individual because he suffers from some organic disease or mental aberration.

For that reason the notion of punishment has lost all significance and is of no deterrent value. "Spare the rod and spoil the child" is anachronistic. But how reform a criminal if he has no freedom of choice? Aye there's the rub. To reconcile determinism and reformation is not an easy task. They simply have agreed to disagree. A certain type of criminals, according to Mr. Barnes, will be revealed to be beyond reformation. They must never be restored to freedom. "They should be permanently segregated or *painlessly exterminated*." Thus euthanasia again comes to life, although the poor fellows couldn't help committing the crimes. "Feeble-minded criminals, parietic criminals and other types of low-grade degenerates or incurables would make up the bulk of this class." No doubt it will be fairly large. The remainder will be cared for not in an institution called a prison—for such an institution has no place whatever today,—but in its stead will appear the institution for the examination, differentiation, treatment and segregation of the socially sick.

In the new criminal science there will be found no guilt, no punishment, no criminal procedure, no judge, no jury, and no prisons. They are all out of accord with the age. All we need is a "legally authorized and responsible body of experts in their respective fields."

It might be more correct to say that Mr. Barnes is professor of sociological history, as we have, for some time past, been accustomed to this type of history in sociological quarters. The article is decidedly interesting in this that it informs us of many new theories, or rather supposed doctrinal facts without the vestige of proof. Mr. Barnes' article is very dogmatic! When the Bishop of Rome promulgates a doctrine to be held *once and for all* times the Church is straightway accused by these scientific thinkers of arrogance and manifest intolerance. But modern criminologists may enter the domain of theological and metaphysical interpretation of conduct and promulgate dogmas. They will diagnose and determine not the existence of guilt or its degree, for that is not the matter in question, but the proper kind of treatment. The criminal has become a social menace just like a person afflicted with a contagious disease, that and no more. Criminality has been discovered, once and for all, not to be in man's free will. This does not exist. Crime is something purely biological in every case.

Mr. Barnes finds that our homicide rate in the United States is seventeen times that of England. He admits that there is only one execution to approximately every 150 murders. He is convinced that the enormous amount of "recidivism" argues against what he calls our present antiquated system. But it is astounding to learn that Pro-

fessor Barnes expects his theories to reduce this "recidivism." It will only do so by his theory of *extermination*. The above facts admitted by Mr. Barnes are an implicit admission that our present lax criminal procedure has utterly broken down. They are a crushing indictment. Results speak in theories of crime as well as in those of education. If crime is effectually reduced the theories are to be welcomed, if not, they ought to be revised or abandoned.

There is but one question then to be asked and answered by the authorized board regarding every individual. "Is he an actual or a potential menace to society?"

Prevention is the watchword of the day in crime as well as in disease. Hence the new criminal science would insist, as Professor Barnes says, on the general investigation of the whole population. It will exterminate the dangerous class; segregate another, and treat a third, the hopeful type. To the last type belong all who are *likely* to be criminals some day, for example, the feeble-minded and psycho-neurotic, regardless of their antecedents.

These are the modern methods in the scientific treatment of criminals as advocated by Harry E. Barnes, author of many studies in historical criminology and investigator for the New Jersey and Pennsylvania Prison Commissions. Such theories and methods are essentially based on the principle that man is but a higher type of the animal from which he is supposed to have evolved. For that reason these theories are foredoomed to failure. And in the meantime how costly in crime will the experiment be?

PHILIP H. BURKETT, S.J.

Note and Comment

Progress in
South America

IN the Buenos Aires *Southern Cross* of December 12, 1924, we find this item of local news:

On the feast of the Immaculate Conception the singing and music of a Pontifical Mass celebrated in the San Carlos church, this city, was broadcast by the Argentine Broadcasting Association, through the LOV station. We listened-in to the last part of the Mass, which came in clear and loud. The voice of the celebrant could be easily distinguished as he sang the respective prayers, whilst the solemn music of the organ and orchestra and the singing of the choir were beautifully rendered. All concerned in this transmission deserve a word of applause for the success which attended their effort.

Views may differ regarding any particular application of radio broadcasting, but certainly the Church is here presented with a means of apostolic work even far more available and effective than the moving-picture agency.

Catholic Law Schools
Accredited

IT is of general Catholic interest to note that four more law schools under Catholic direction have just been admitted to membership in the Association of American Law Schools. This action was taken at its

annual meeting held at Chicago. The schools thus accredited are: St. Louis University, Loyola University of Chicago, De Paul University of Chicago and Notre Dame University. Three other Catholic schools had previously been enrolled in its membership: Creighton University of Omaha, Marquette University of Milwaukee and the Catholic University at Washington. The Association is recognized as the foremost standardizing agency of law schools in the United States and makes the highest requirements for a law degree. All part-time and evening schools had until recently been denied admission into it, but this policy has now been modified so as to include both day and evening classes, provided the evening courses cover a period of four years. At present the Association of American Law Schools includes eighty institutions.

Business Cautious
in Stock Gamble

IN spite of Wall Street's gambles during the past month, the jumping of stocks to record heights, the extra dividends, increased dividends, special dividends and stock dividends paid by scores of industrial concerns, far-sighted business men, while not wanting in confidence, have been cautious and discreet. In the words of the *Annalist*, they are considering carefully "the probable results from the action of forces which are just now mainly behind the backdrop of the commercial stage." The writer in that recognized financial journal then makes the following explanatory comment:

We are so abundantly equipped for production in most lines that if we operate at high capacity we overload our consuming capacity in something like seven or eight months and then have to slow up all around while we work off the excess.

Last spring we had a record production of steel followed by comparatively marked dullness. The clear-headed business man who does business not for the sake of volume of business, but for profits, rather naturally looks askance at the idea of risking much on another similar short turn when he can not see—and that is certainly the case now—any new, compensating advantages in lower costs that promise better profits. The business man apparently could speculate on a 'chance' of good profits in such a short turn, but in the main he is at the moment patiently unwilling to do so.

So it is therefore that hard-headed business men have issued warnings that this flurry must not be considered "legitimate business."

Sudden Death of
Archbishop Moeller

THE news of the sudden death of Archbishop Moeller of Cincinnati, carried by the press on the morning of January 6, came as a shock to American Catholics. He had celebrated midnight Mass in St. Peter's Cathedral on Christmas day, suffering after it a slight attack of grip that merely confined him to the house for a few days. Thereafter he continued his

routine of work until the heart attack that ended fatally on the night of January 5 after the Last Sacraments had quickly been administered to him by Mgr. Nau, president of Mt. St. Mary's Seminary.

Archbishop Moeller was born in Cincinnati, December 11, 1849, and educated at St. Joseph's parish school and the Jesuit college of that city. Further studies were made by him in Rome, where he received the degree of Doctor of Divinity from the Propaganda. After a short pastorate of one year and a professorship of two years at St. Mary's Seminary, he became secretary to Bishop Chatard of Indianapolis, then secretary and chancellor of the archdiocese of Cincinnati, coadjutor archbishop, and finally, on October 31, 1904, assumed his culminating office as Archbishop of Cincinnati. He successfully continued the work for which a firm foundation had been laid by his predecessor, Archbishop Elder. The latest statistics indicate a Catholic population of 218,000 for his archdiocese, with a total of 221 churches. There are educational institutions of every kind from seminaries and colleges to parish schools. Wise provision was also made for social welfare work, that is now carried on in many and various institutions under Catholic direction. Thus a quiet, solid development has marked his administration. He was called to his reward at the age of seventy-five.

A Model Catholic Lay Apostle

IN delivering his funeral oration over the body of the veteran promotor of Catholic literature in our country, Joseph Gummersbach, K.S.G., president of the Herder Book Company of St. Louis, Archbishop Glennon averred that he was doing so by way of "a not only warranted but demanded exception" to the regulation discountenancing eulogies at the bier of departed Catholics. The services to Catholic literature by the deceased were fully acknowledged by the Holy See. Pope Pius X conferred on him the Order of St. Gregory in 1904, and Pope Pius XI, the medal *Pro Ecclesia et Pontifice*, in gold, on the occasion of the golden jubilee of the St. Louis firm. The Central Bureau of the Central Society thus describes his life's work in the latest *Press Bulletin*:

Joseph Gummersbach was born on May 31, 1844, at Kessenich, near Bonn. He was apprenticed to a bookseller in his native city when quite young, later on entering the service of Bachem in Cologne, publisher of the distinguished Catholic daily, the *Koelnische Volkszeitung*. A few years later he realized his ambition to obtain a position with the famous firm of Herder, the leading Catholic publishers of the world, by whom he was sent to the United States in 1873. His success in transplanting the traditions of this house to the United States was little short of marvelous. Notwithstanding the German associations and the fact that a goodly portion of the publishing undertakings of the American house of Herder is composed of works in the German and Latin tongues, the development of the St. Louis institution has been such even in

the English field that only a short time since a Catholic London publisher designated St. Louis as the greatest Catholic publishing center of the English language in the world. In fact, with the exception of New York and Boston, no American city contains a publishing house with a larger output than that of the institution of which the deceased was the head.

Mr. Gummersbach was a model Catholic layman who, as the Archbishop of St. Louis could state without exaggeration, truly lived "for God and the Church." He was a man of prayer and practical charity, able to "rise superior to racial or nationalistic conceits and prejudices." His custom of daily attendance at Mass was practically uninterrupted during half a century of arduous and constant labors.

The Cross or the Star?

THE cynical remark of Don C. Seitz in the *American Mercury* that the Cross, as a symbol "compares very poorly with the crescent of Mahommed," since it can suggest only "torture and death," and that a real reformation would "banish the cruel cross and take for its guidance the shining star," meets with a reply from a Methodist source. That the power of the Christian religion to save men and raise them to new levels of living is inseparably connected with Christ's sacrificial death, says the editor of the *Christian Advocate*, "has been demonstrated through 2,000 years of history." And he continues:

Since Calvary the Cross has not been a symbol of "cruelty and torture." No true Christian, who at all perceives its symbolism, reads that in it. He does not think of the Roman executioner; he thinks of the "Love Divine that stooped to share" man's sufferings. The Star and the Crescent are kindergarten toys in comparison with the Cross.

If, as the *Mercury's* contributor asserts, "the Cross can suggest only torture and death," why is it universally chosen as the symbol of the supreme sacrifice? Is it "torture and death," or absolute self-devotion for an ideal that impresses the traveler in France as he looks down from the shot-torn heights of Belleau Wood upon the crosses row on row that rim its base, or who gazes on the 20,000 crosses that cover the green slopes of Romagne as far as the eye can follow, or upon the lesser patches of crosses, white or unpainted, that mark the million soldiers' graves, friend and foe together, from Dunkirke to Verdun? What but the Cross could suggest the meaning of those graves? Or, drive through England and find in city square, and village green, school close and college quad one, and only one, war-memorial—the Cross! It says to all, not "These lads were killed," but "These lads gave their lives, as the last full measure of devotion."

That is the true Catholic concept of the Cross and it is for this reason that it terminates the spirit of every Catholic church. There upon its solitary height it is lifted aloft against the sky as the glorious symbol of God's love and man's redemption. There, too, it can well remind us of that second and resplendent coming when the Saviour will also be the Judge, and in the clouds of heaven the sign of the Son of Man will appear. In the Cross and all it symbolizes are hope and joy and salvation for all who will truly turn to it.